

# The Indians

and

## Our Indian Missions

---

Rev. H. G. Mellick, B.D.

Pastor of St. Peter's Baptist Church, Manitoba

THE INDIANS

AND

OUR INDIAN MISSIONS

BY

REV. H. G. MELLICK, B.D.

Pastor of St. Peter's Baptist Church, Manitoba

WINNIPEG:

H. C. STOVEL & Co., PRINTERS

1906

SASK. LEGISLATIVE LIBRARY

AUG 13 1958

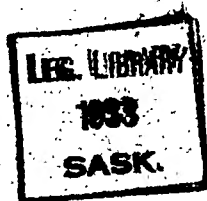
REGINA

970.1

M488



**DEDICATED**  
**TO**  
**THE INDIAN PEOPLE**  
**TO HELP IN THEIR EVANGELIZATION**



Entered according to Act of the Parliament of Canada, in the year one thousand, nine hundred and nine, by H. G. Mellick, at the Department of Agriculture.



# Table of Contents

---

## PART I.—THE INDIANS

	Chapter
THEIR UNKNOWN WANDERINGS . . . . .	I.
From the highlands of Asia to America.	
THE INDIANS, THE REAL AMERICANS . . . . .	II.
THE INDIAN, IN HIS WILD STATE . . . . .	III.
HEATHEN INDIAN BELIEFS . . . . .	IV.
Belief in God, the Great Spirit—in Evil Spirits— In the Future,—Heaven, Hell, Dreams, etc.	
INDIAN TRADITIONS . . . . .	V.
The Creation, the Beginning of the Race, the Flood, the Fall, etc.	
INDIAN CUSTOMS . . . . .	VI.
Marriage—Relationship—Burial—Dances—the Pipe of Peace.	
DISEASES AND THEIR TREATMENT . . . . .	VII.
Malign Influence of Evil Spirits The Medicine Man, Conjuring, etc.	

NUMBER OF INDIANS . . . . .	VIII.
In Canada—Their Religious Attachment	
Number in U.S.A., Alaska, Central and South America.	

## PART II.—OUR INDIAN MISSIONS

ROGER WILLIAMS OUR FIRST MISSIONARY TO THE INDIANS . . . . .	IX.
--	-----

Williams and Elliot—In their "Smoky Holes" gaining their Language and their Friendship—Banished—Befriended by Them—His Influence over Them—Saving the Colony—Founding the First State on the Principles of Absolute Religious Liberty—Providence—Still Speaking—Present Indian Missions in the United States, Members, Churches, Schools, etc.

RAND AND THE MICMACS . . . . .	X.
--------------------------------	----

Directed to the Work by Prof. Isaac Chipman—Gaining their Language, Reaching their hearts, Leading them to Christ—Translating Scriptures—the Dying Indians' Dream—the Open Door

## OUR ONTARIO INDIAN MISSIONS . . . . . XI.

Brantford Reserve Six Nations—Mission near St. Thomas—Lake of the Woods—Condition of the Work—Opportunities.

## OUR MISSIONS IN MANITOBA . . . . . XII.

What are Reservations?—Treaties—Location of Missions—the First Call to the Work—Portage la Prairie—the First Missionaries, Miss Parsons, W. H. Prince—Trials and Triumphs—Spread of the Gospel—Advancement—White Missionaries—Present state of the Missions—Open Doors.

## FAIRFORD AND OTHER NORTHERN RESERVES XIII.

How the Work Began—A Missionary Tour 500 miles by Rail, Barge, Boat and Canoe—the Great Ingathering—Organized Work, Rev. John Sanderson, Alfred Daffee, Mr. and Mrs. J. S. Clark, etc.

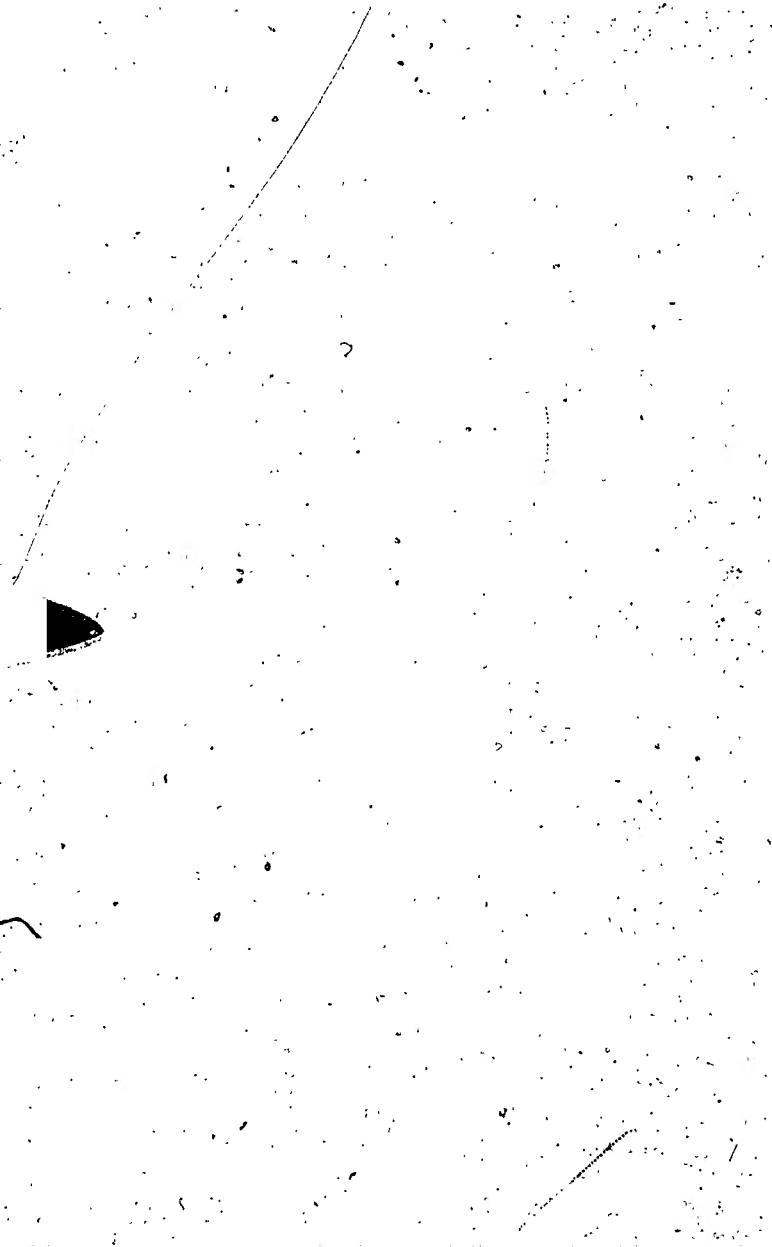
## WHAT IS THE PROSPECT FOR OUR INDIAN MISSIONS . . . . . XIV.

Proper Motives—Past Achievements—Present Needs—Open Doors—Good Prospect.

## WHAT IS TO BE THE FUTURE OF THE INDIAN RACE XV.

The Course Christian Societies and Governments Should Pursue—Improvement in Methods of Management—Better Laws—Homes—Great Advancement—the Goal.





# Introduction

BY

PROF. J. H. FARMER, LL.D.,

*McMaster University, Toronto, Ontario.*

The importance of the teaching function of the church can scarcely be overestimated. Perhaps we Baptists fail more frequently at this point than at any other. We do not give that attention which we should to informing and training our members. Our pulpit has done good work. A high order of work I think, in presenting the gospel and expounding leading Biblical doctrines. But the preacher has not the time to give the members facts in detail about the great departments of Christian work, and not many of our churches make any provision for acquainting all the members with these facts.

All the more honor, therefore, is due those organizations in our churches which are endeavoring to make good this lack. Among Canadian Baptists there has been a steady growth in missionary contributions.

That has been due to several causes. Pastors more generally than formerly are sympathetic and thoughtful in this regard. Our mission secretaries or superintendents and our returned missionaries are constantly sowing seed. But in addition to their agency we must recognize the steady instruction in mission facts that is being given in our Women's Circles, Mission Bands, Young People's Societies, and growingly in our Sunday Schools.

It is extremely important that the leaders in these various organizations should have easy access to missionary information. We have had much of it through our denominational weeklies as well as through *The Link*, *The Visitor* and *The Bulletin*. But this is scattered, unconnected, and not permanently available. We have come to the time in our history when we need books giving in interesting form the story of our work. The Year Books are invaluable, especially that for 1900, as are also the biographical sketches that have appeared in *The McMaster Monthly*. Of books or pamphlets we have lives of Madame Feller and Mr. Cote, and Mr. Ayer's Historical Sketch for Grande Ligne; for Foreign Missions there are sketches by Mrs. McLaurin and Drs. McDiarmid and Brown; for Home Missions we get almost our chief help in Professor Wells' very valuable life of Dr. Pyle and a few glimpses in the biographies of Professor Yule, Principal McGregor, and Drs. Donovan and Dadsen. But in each department we need something more comprehensive and more easily accessible.

It is because of my deep sense of the importance of having easily accessible information on all our work that I welcome Mr. Mellick's book on our missions to the Indians. No man among us is better conditioned than he to appreciate the importance of these missions. It will do our people good to read this story and get acquainted with such men as Dr. Silas T. Rand and John Sanderson, and better acquainted with our old friend Roger Williams. It is a pleasure, too, to get even a brief account of Miss Isabella Crawford's remarkable work. I have read the MS. with interest and profit. It left me hungry for more. I would like for example to see a fuller account of the work on the reserve near Brantford.

May I urge in conclusion that all into whose hands the book comes use their influence to have copies of it in every Baptist church in Canada at least.

J. H. FARMER.

Toronto, Aug. 15, 1908.



21

## Acknowledgement

---

I desire to mention and very thankfully acknowledge the assistance given me in the preparation of this little book by Rev. W. H. Porter, D.D., Toronto, who helped me in my search for information; by Rev. W. E. Norton, D.D., Superintendent of Home Missions in Ontario, in giving me valuable information regarding Indian missions in Ontario and encouraging me in the work; by Rev. George Constable, missionary among the Six Nations, in furnishing me with many important facts; by W. H. Prince, who helped me in the interpretation of Indian customs; by Miss Minnie I. Reekie, manager of The Western Outlook, in gathering electrotypes and other material; by Rev. H. L. Morehouse, D.D., Secretary of the American Baptist H. M. Society, in giving me facts re missions in the United States; by Prof. J. H. Farmer, L.L.D., who read the manuscript and gave helpful suggestions, and wrote the introduction; Rev. J. S. Clark, B.A., and others. I have indicated other sources of information in the writing, but there is much that could not be located.

## THE HISTORY OF THE UNITED STATES

1776

On the 4th of July, 1776, the Continental Congress declared the United States to be a free and independent nation. This declaration was a landmark event in the history of the United States, as it marked the beginning of the nation's journey towards independence from Great Britain. The Congress, which was then located in Lancaster, Pennsylvania, adopted the Declaration of Independence on the 4th of July, 1776. The document, which was signed by the members of the Congress, declared that the United States were no longer a part of the British Empire, and that they were now a free and independent nation. This declaration was a bold statement, as it was a direct challenge to the authority of the British monarch, King George III. The Congress, however, was not alone in its declaration. The people of the United States, who were also fighting for independence, were also declaring their independence from Great Britain. This was a time of great struggle and sacrifice, as the United States fought the Revolutionary War against Great Britain. The war, which lasted from 1775 to 1783, was a difficult and costly conflict, but it ultimately resulted in the United States becoming a free and independent nation. The Declaration of Independence, which was signed on the 4th of July, 1776, is a document that has shaped the history of the United States. It is a document that has inspired generations of Americans, and it is a document that has helped to define the United States as a free and independent nation. The Declaration of Independence is a document that is still read and celebrated today, and it is a document that is a testament to the courage and sacrifice of the men and women who fought for the independence of the United States.

## Preface

The purpose of this writing is to give information about the Indians and our Indian Missions; to awaken deeper interest in them to present our obligation and opportunity to give them the Gospel, and to strengthen faith in the power of the Gospel to save Indian and white man.

In the words of Bunyan, the immortal dreamer

"When at the first I took my pen in hand

Thus for to write, I did not understand

That I at all should make a little book."

I only thought to make a little pamphlet that could be slipped into an envelope for quick despatch to those inquiring for information about the Indians and our mission work amongst them. This information was usually required "In haste," and could not be given as carefully as we desired. After beginning it occurred to me that I should enlarge my plan to give a wider view of the subject and outline a course for further study and in this way awaken all our people to more serious consideration of the neglected Indians who dwell among us.



It is not my purpose, nor do I attempt, to give an extended history of the Indian people and the Indian Missions. That would fill volumes. I regret I had not time for wider research and consultation. I could only use spare moments for this. What I give is a brief account of the people and of the mission work Baptists have done and are doing amongst them. Some of the information I have gathered from the Indians directly, but most of it is from written records and personal observation. The references to the general history of the Indians are given for convenience to those needing the information, and to incite some to pursue the study further and also to form a ground work for mission efforts. Exact information was not easily gathered, but I have tested it as carefully as I could. In mentioning the efforts of our people only, I do not, thereby disparage or minimize the grand work done by many others, accounts of which are given by themselves. It is our hope and prayer that some of our young people who read this may become missionaries to these noble Indians and that others will assist by their money and influence in carrying forward the work of raising them from ruin and sin to the position of true children of God. For with whatever arguments we may try to evade the task, there will ever come the appealing and commanding words of Christ, "Go Ye!"

H. G. MELLICK.



INDIAN DEACONS, ST. PETER'S BAPTIST CHURCH.

John Parisian                      John George Sinclair                      John James Flett



PART I.

# THE INDIANS



## CHAPTER I.

### THEIR UNKNOWN WANDERINGS.

We cannot trace the history of the Indians very far back. We do not know how far they travelled in company with the rest of the human race; where the broke off from the family circle to which our ancestors in common belonged; or what course they took in their wanderings until they were met with on this continent. From the variety and diversity of their languages it would seem they were at the Tower of Babel assisting in building a tower or mound on which to get to heaven when God broke up the common language. But we cannot tell when or in which direction they drifted from the highlands of Asia to America. The race was like sailors who were shipwrecked and drifted in many directions. After a long time the survivors meet again, and although their different conditions of life have made many changes, they bear unmistakeable evidence of their common origin and common wreck.


Since the day when the races of the world formed one family circle we have had strange and gracious experiences, but the Indian tribes have not been so blessed. We have been guided into complete revelation of the "All Father" and of His redeeming love, while

they laden with sin are in ignorance of the great salvation.

Now since we have such boundless, unmerited favors given us surely we will not refuse to give them a brotherly hand and share with them all we have received. As well might a brother or sister refuse a hand to one who for years has been wandering in unknown lands or tossed on rough seas, without the charm and blessings of the old home influences. He may be rude, but he is brother still and the father and mother love him.

It is not strange that the Indians differ from their white brothers and sisters. We have seen members of the same family separated nearly as widely in their ways in one short lifetime. The boy who wandered to the great West in the early days of its wild fascination for the adventurer returned in after years separated in tastes and habits of life nearly as far from the other members of the family, who enjoyed the sweet and refining influences of home and society, as the Indian is from the white man. His habits had not become so deeply rooted in his nature, but they were as rude. The marvel is that after these ages of wild wandering life, there is as much man left in the Indian as there is. And when we consider the treatment he received from the white man for many years after they met we do not wonder he has been a stubborn foe and has been slow to accept the white man's ways, or trust him, or embrace his religion. Had the Indians been treated in a truly Christian manner and had a

Christian example been set before them, they would be "White Indians" today, or at least measure well up to the standard of good Christian citizens.





## CHAPTER II.

### THE INDIANS, THE REAL AMERICANS.

When Columbus discovered America, or rather began its discovery, for he saw but little of its vastness and resources, he and his contemporaries believed it to be the east of India, so the inhabitants he saw were called Indians, and the name has ever since designated all the aboriginal inhabitants of this continent. But they have very little resemblance to the present races inhabiting India or any Asiatic country. Columbus did not discover the people any more fully than he did the country, nor have we, in all the years since, fully discovered these people. We have a fair idea of their numbers, but we have much to learn about them yet. Their origin as a separate race is unknown. Although their ancestors as well as ours were all, in the distant past, one family in some part of Asia, the American Indians cannot at present be connected as a branch of any nation or tribe of people inhabiting Asia or any other country. They differ from every other race. Their language is peculiarly their own, and each tribe has a different language. Some scholars estimate the number of aboriginal languages as high as 400. There are many tribes, but they are one race. While language fails to connect

them with any Asiatic families, their modes of life and implements are thought to connect them with all the earlier races of the eastern continent, whose relics are found in mounds and shell heaps. Although their complexion varies from a dark brown to almost white, they bear general resemblance to each other. There seems to be identity of race throughout the continent. Dr. Morton, from a scientific examination of skulls obtained from existing and ancient tombs, considers the American nations except the Polar tribes, of one species and one race, but of two great families. The Kwaquilth nation, on the north coast of British Columbia, more nearly resemble the Mongol races of eastern Asia than they do the typical North American Indians, but they are an Indian race.

John Eliot and others believed all the Indians to be descendants of the lost ten tribes of Israel.

Some believe their system of worship to be derived from the old Jewish system. The similarity will appear in the description of the feasts given further on. Some students of ethnology think the red race sprang from European barbarians. Their system of worship and sacrifice may have come out of the old Patriarchal system, which was universal. However it came, it was not the invention of man. Its impulse and aim came from God.

A good many of the names by which Indian tribes are known are nicknames given them either by sections of their own people or by white people. Many names are derived from the locality in which they resided.

The original term by which they designated themselves meant "Man, Real Man."

### HOW THEY CAME TO AMERICA

This is unknown. Some suppose they came from the east, some from the west. The Algonquins and Iroquois had a tradition of their journey eastward; the Athabascans kept up the remembrance of their emigration across the Pacific.

Mr. Charles Mair, in his book "Through the Mackenzie Basin," states his belief that the great Algie or Algonquin race had its first home on this continent in the far South or Southwest, and migrated around the Gulf of Florida and up the Atlantic coast, spreading up its bays and inlets, and up its great tributary rivers, and finally penetrating by the upper Ottawa to James Bay and westward to the shores of Hudson's Bay.

The whole continent was occupied by scattered tribes from the lowest stages of barbarism to a semi-civilized state.

The most civilized parts when discovered by Europeans were those extending from New Mexico to Peru. There a permanent architecture prevailed — the work of the occupants or of a previous race. They had towns and temples, and pursued agriculture more than the others, and had better means of perpetuating the memory of events.

## WHEN THEY CAME TO AMERICA.

When they came is also concealed in the mystery and silence of the unknown past. Various dates are mentioned ranging from A.D. 1000 back to centuries before Christ. It must have been very long ago. When the Spanish first landed on this Continent, the "Children of the Sun"—the Incas—were at the height of their prosperity. When Cortez first heard of Montezuma that mighty native sovereign was ruling over a vast and well organized empire that had existed for centuries.

The Micmacs are thought to be descendants of the Beothuks, the aboriginal inhabitants of Newfoundland. This aboriginal race has vanished from the earth, but from relics recently discovered they are known to have been an intellectual people who existed on this continent ages before the Cabots saw its shores. The Hochelagans occupied a middle position between the Mound-Builders and Modern Indians. So while this Continent is called "The New World" it is really very old and its original inhabitants must have come here a long time ago.

In their wild state the North American Indians generally lived in wigwams or tents. For the most part these were made of bark or the hides of animals. In places along the great rivers or other large bodies of water they had villages of considerable size, such as Stadacona, at Quebec, and Hochelaga, near the present Montreal. These villages or encampments were called by the Indians, "Cannata," meaning a collection of

wigwams. As this word was supposed at first to apply to the whole country, it is probable we got the word Canada in this way—English words born on American soil include a generous quota from the Indian language. These include maize, potato, squash, chocolate, tomato, tobacco, hominy, etc., and a host of geographical names.

The Crees and some others made mud houses and mounds. Those in the far north made huts of snow or dug in the earth. The Pacific coast tribes dwell mostly in villages and build their houses of timber. The most remarkable of these primitive dwellings are those constructed of grass and willows by the Wichita Indians. They are found only in the Wichita valley, in the United States.

Those in the cold climate were warmly clad in furs, while the clothing of those in the warm climate was very simple. The beauty of a genuine Indian costume shows they had taste, and their skill evinces mental ability. They all had considerable inventive skill. They made peculiar tools, and discovered means of kindling and preserving fire. They made fire by whirling one stick in a cavity of another and by striking flints or iron pyrites together. They had ideas of manufacturing articles. Those on the Pacific and Atlantic coasts excelled in making baskets, some so closely woven they would hold water. Some of them could spin and weave. They made mats out of bulrushes, and used dyes of many colors. They made axes, knives, spears, bows and arrows. Their arrows

were pointed with sharp flint or bone and were effective weapons both in war and in the chase. They made a great variety of things out of various parts of animals. They made tents and clothing and many other articles out of the skin; knives were made out of the bones. The sinews made cords and sewing thread. They could make various kinds of canoes and boats. Some of those were eighty feet long. One was exhibited at the Columbian Exhibition in Chicago. It was twelve feet wide and was made of a single log. Indian boats carrying six tons with sixteen paddlers were used as far west as Fort William, Ontario.

Those towards the south cultivated the soil and raised maize, beans, squash, tobacco, etc. They made maple sugar where the maple grew, and gathered wild fruit everywhere. But generally they were hunters and fishers, and while game was plentiful they had no difficulty procuring food and clothing. When Columbus landed he found the country covered with woods and abounding in game of many sorts. The great plains of the West were a hunter's paradise, where the buffalo and other large game abounded, but with the coming of the white man the buffalo began to disappear. Yet it was not the white man who destroyed the buffalo. Before the white man came the Indians had invented corrals; their expert hunters—"Who brings them in"—would gather the buffalo from a distance of fifty miles and direct them on their mad stampede into those corrals, where they were slaughtered. None were left to escape lest they should

inform the others and make it more difficult to capture them. In the United States and Canada one to two millions a year were slaughtered from 1870 until they were nearly exterminated. These hunts were full of excitement both to men and women, young and old. Only the memory of these is left to the old hunters. Except the few buffalo in our national parks or in very remote parts, there are none now. On the great hunting ground are fields of wheat and the flocks and herds of the white man.

In British Columbia the Indians live chiefly on "The harvest of the sea." The salmon is to them what wheat is to the prairie farmer. They also gather large quantities of clams, mussels, cockles, crabs, sea urchins, devil fish, halibut and herring. The edible seaweed is also a staple food. The men bring back from the mountains abundance of venison, bear meat, mountain goat and porcupine. Great quantities of luscious berries are gathered and dried or preserved in fish oil for winter use. Oolachan oil is their chief delicacy. This oil is obtained from a little fish which abounds along the coast.

We are told that those who lived in the South captured the electric eels by first driving ponies into the marshes and shallows where the eels abounded. When they exhausted their batteries on the ponies they could be easily and safely taken.

The boy who would have made a good brave, or hunter, will make a good farmer or stockman or take a foremost place in any modern employment if his energies and skill are directed aright.

### CHAPTER III.

#### THE INDIAN IN HIS WILD STATE.

In his wild state the Indian is haughty and serious: full of childlike wonderment. Spirits are all about. He

"Sees God in clouds and hears Him in the wind." He is trustful until aroused by suspicion; has plenty alumbering passion, which when aroused is overmastering. He endures misfortune with calm stoicism. Disdains death. He is manly in sports and engages in them with fiery enthusiasm. He is brave and ferocious in war, idle and grave in peace, except when engaged in hunting and amusements; cunning and watchful and revengeful in the destruction of enemies.

George Copeway, an Ojibway Indian Chief and Missionary in Ontario, says in a little book written in 1847: "The uncivilized Indians, though possessing many good moral principles, are often cruel and blood-thirsty. I have known warriors who, after killing their enemies, would cut open their breasts, take out their hearts and drink their blood all for revenge." But he adds: "The gospel of Jesus softens even these hard hearts and savage natures and makes them gentle, forgiving and kind."



The Indians are hospitable and grateful for favors, but will not forgive or forget insult or injury. They are poetic and imaginative, with simple eloquence of great dignity and beauty of expression. They love music. This affords an opportunity for singing the gospel to them.

It is said to have been discovered that the children of even savage races do not differ very greatly in intellectual receptivity from those of more civilized life, but after adolescence they are far more stupid and difficult to teach. This seems to be the case with Indian children generally, as well as other races. Indians love their children and although infanticide was common among some southern tribes, as a rule they treated their children kindly.

They are close observers of nature and natural phenomena. They found their way through the forest by observing that the moss grew on the north side of trees and that pine tops and big boughs bent towards the sun. Sometimes they left marks and signs for others, to help them find the way.

Their communion with nature is shown and beautifully expressed in "Hiawatha's Childhood" which the school children delight to repeat. I can quote but a few lines here.—

Hiawatha was a famous Prehistoric Onondaga Chief.—

"At the door on summer evenings

Sat the little Hiawatha,

Heard the whispering of the pine-trees,

Heard the lapping of the water,  
Sounds of music, words of wonder;  
'Minnie-wawa!' said the pine-tree.  
'Mudway-Aushka!' said the water.

\* \* \*

Then the little Hiawatha  
Learned of every bird its language,  
Learned their names and all their secrets,  
How they built their nests in summer,  
Where they hid themselves in winter;  
Talked with them where'er he met them,  
Called them Hiawatha's chickens.  
Of the beasts he learned their language,  
Learned their names and all their secrets;  
How the beavers built their lodges,  
Where the squirrels hid their acorns,  
How the reindeer ran so swiftly,  
Why the rabbit was so timid,  
Talked with them where'er he met them,  
Called them 'Hiawatha's brothers.' "

They had a signal system worked with fire by night and movements by day.

Tattooing and painting the body was a general custom; the colors of paint being varied for peace or war, for joy or grief.

The same practice existed among the Celts of ancient Britain and other nations in their rude state.

The women were in a degraded state: they did the work; they built the houses or tents, had the care of the family, and bore all the burdens except war and

hunting. The Indians are fond of sports. They had athletic games of various kinds and engaged in them with much skill and vigor. We got from them the favorite game of lacrosse.

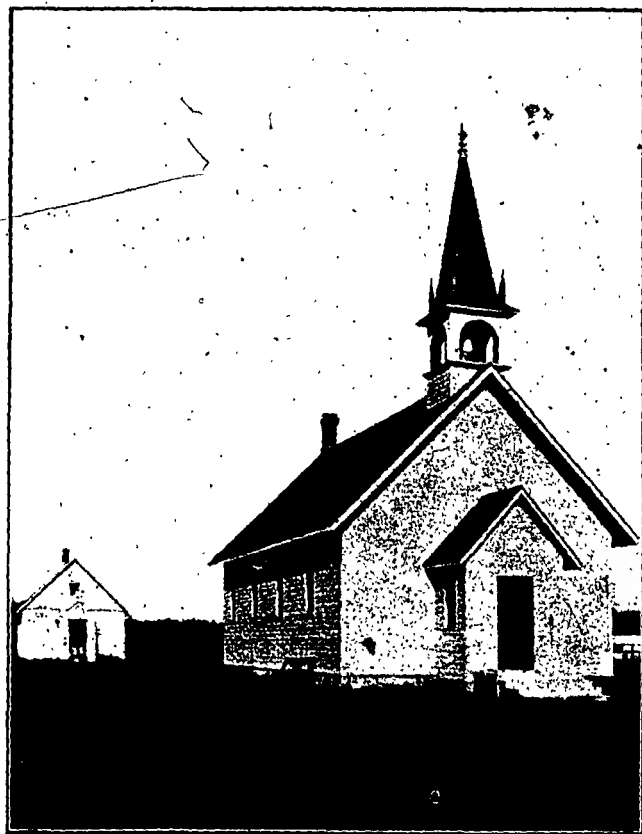
Dancing was and is yet a chief item in their merrymaking. Formerly the sexes generally danced apart. They sang not of love but of war and their dances were related to war and religion. Now the sexes dance together ; this, with liquor drinking, has increased their immorality and their death-rate.

Both sexes are quick on their feet. Boys were taught from childhood feats of dexterity and courage. The making of a brave was attended with much torture and toil.

War was carried on more by treachery and by small bands than in set battles by large armies. They have been a dangerous foe even to well-armed troops, and had they fought together would have been hard to conquer, but they fought each other and this frequently as the hired allies of contending civilized people.

### *Systems of Government*

Their government was simple. Kings and hereditary chiefs were found in some tribes, in others ability raised a man to command. In some tribes the women chose the chiefs. This custom is still adhered to among the Six Nations, near Brantford, Ontario. The braves were the chiefs' counsellors in war and peace.



The Old Chapel

ST. PETER'S BAPTIST CHAPEL.



The chiefs exercised a strict and wholesome rule in the tribe in time of peace. They have very little power now.

### *Their Language and Writing*

Each tribe had a language peculiarly its own. The Southern tribes had the most complete means of recording events. The Mexicans had a system of picture writing, from which something of their history can be gathered. The Northern tribes had only very rude aids to memory. The Micmacs of Nova Scotia had the most distinct system and the only one Europeans were able to employ. Wampum belts were official documents. They were originally made of many-colored shells skillfully sewn together. Afterwards beads took the place of shells. Messages were conveyed and treaties preserved by these peculiar aids to memory. Carving on trees and totem poles also recorded history. Those who could read these signs were held in high honor for their knowledge. There is no profanity in the Indian languages. They are very reverent and dignified. An idea of the difference in their languages may be gained from the following translations of John 3 : 16 :

#### *Micmac—*

Mudu nikskam tliksateus oositcumoo wedjeigunumooedogub—unn neooktoo-bistadjul oocwisul, coolaman m' sit wen tan kedlams ite ootnineu, ma oonma

—djinpoo, cadoo ooscoto apskooawe memadjooocun.

*Ojibway*—

Kahahpeech — shakwondung owh kisha-munhe-  
doo ewh uhkee oogcoonjeméegewanumbbenuhaw oog-  
wissun neekyathwezenejin akwagwan deech, dūhyab-  
way—anemah—gwan chibatmahdezesig charhydung  
suh duch ewh kahgega bemahdeziwm.

*Cree*—

Weya Muneto a ispeeche saketapun uske, Ke  
makeu oo pauko — Koosiana, piko una tapwatoway  
itche numoweya oo ga nissewunatissety, maka oo ga  
ayaty kateka pimatissewin.

The British and Foreign Bible Society states:  
“The scriptures are now needed in twenty languages  
by the Indians and Esquimaux of Canada.”

## CHAPTER IV.

### HEATHEN INDIAN BELIEFS.

#### *Belief in God.*

There is poetry in their faith, their language, their customs and in the names they bestow upon persons and objects they admire.

There is running through all their beliefs some of the doctrines accepted by the Christian world, however they came by them. While their beliefs vary some according to tribes and location, their character and customs remain the same from age to age.

All the tribes believe in a Supreme Being, and a host of spirits, good and evil. The latter specially are to be propitiated so they will not injure them. The spirits have bodies but are not encumbered with them. The Great Spirit the Micmacs name Nikskam, which means "Father of us all." To him they also give the name of Nisulk, meaning "maker," and Ukchesukumow, "The great chief." The evil spirits they call mundu. The Cree for God is Muneto, which in Ojibway is Ke-Sha-Munhedoo. The Cains of Paraguay call God Nandeyara, Our Owner.

In the little book written by George Copway to which I have referred, he says: "Our fathers wor-



shipped the Great (Kind) Spirit, the maker of all things, who resided most of the time in his palace, the sun. As to his will concerning us, no one could inform me. My way was very dark until a beam from heaven through Christian missionaries shone upon it. I gloried in nature, the streams, the woods and the chase, and often wandered in the woods seeking from the Great Spirit some token for good. The mind for letters was in me, but asleep, till the dawn of Christianity arose and awaked it to energy and action. My father was a brave chief and great hunter and medicine man till the white man's fire water well-nigh destroyed him; but praise to God, Christianity brought deliverance to him and he now lives in the enjoyment of religion."

This shows how deep and strong are their longings and conflicts. Tennyson expresses it thus:

"I stretch lame hands of faith, and grope  
And gather dust and chaff, and call  
To whom I feel is Lord of all,  
And finally trust the larger hope."

Longfellow, introducing the Song of Hiawatha, expresses the hope:

"That the feeble hands and helpless,  
Groping blindly in the darkness,  
Touched God's right hand in that darkness  
And are lifted up and strengthened."

T. D'Arcy McGee expresses this belief well in a few verses entitled

*"The Arctic Indian's Faith."*

"We worship the spirit that walks unseen  
Through our land of ice and snow;  
We know not His face, we know not His place,  
But his presence and power we know.  
Him do we follow, Him do we fear,  
The Spirit of earth and sky,  
Who hears with the Wapiti's eager ear,  
His poor red children cry;  
Whose whisper we note in every breeze  
That stirs the birch canoe;  
Who hangs the reindeers' moss on the trees,  
And the food of the cariboo."

But as Chief Copway says, it was not till Christianity dawned upon him that his mind arose to energy and action. With all that was beautiful in their religion, it fell far short and left them groping in the darkness. The word in the original for the feeling of the heathen after God, if haply they may find Him, means literally groping among the strings of a musical instrument until the right note is struck. The harmony between the soul and God has been lost, and there can be no music in the heart until it is restored. Whatever religious ideas they had that were pure and simple have vanished or are ready

to vanish away. Shall we bring them the clearer light, or leave them groping blindly in the darkness?

The Micmacs believed in a wonderful being named Glooscap, who, as they imagined, held the world largely under his control. By stretching out his magic wand he could bring all the wild animals of the forest and the fish of the sea to his side. Stormy Blomidon was his home and Minas Basin his favorite resort. When the white man came into the country, Glooscap went off in a great rage, upsetting his big kettle, which may still be seen in Minas Channel and named Spencer's Island.

*Belief in a Future State.*

They believed in a future state of existence. Pope gives poetic and beautiful expression to this belief:

"Lo, the poor Indian! whose untutor'd mind  
Sees God in clouds, and hears Him in the wind;  
His soul proud science never taught to stray  
Far as the solar walk or milky way;  
Yet simple Nature to his hope has given,  
Behind the cloud-topped hill, an humbler heav'n:  
Some safer world in depth of woods embraced,  
Some happier island in the watery waste,  
Where slaves once more their native land behold,  
No fiend torment, nor Christian thirst for gold;  
To be content his natural desire,  
He asks no angel's wing, no seraph's fire;

But thinks, admitted to that equal sky,  
His faithful dog shall bear him company."

This is the "Happy Hunting Ground" for which they hope. There in a long tent, where plenty of everything they desire is provided, they will be forever happy. They say the region of this everlasting abode lies so far westward that the soul is several months in arriving at it and has vast difficulties to surmount. The happiness they hope to enjoy is not the reward of virtue, or the gift of grace, but of merit; for being brave in war or successful in hunting, or other *such deeds*.

We have a brighter and better hope, founded in Christ. Their's has no such foundation. They know not the way to those heavenly mansions the half of whose glory to mortals has never been told. We know the way; shall we tell them, and help them to enter it?

#### *Idea of Hell.*

There is no hell as a place of punishment. At death all go to the same place, but the bad or unworthy will be refused entrance and will be turned away from the "Happy Place" to wander and suffer privation forever. To be exiled from heaven and be an outcast and wanderer forever is surely a sad outlook for either Indian or white man.

#### *Ideas of Sacrifice and Worship.*

The idea of sacrifice was apparently universal,

and animals and human beings were offered: the former as substitutes for the latter. Cannibalism, except where impelled by necessity, or for revenge, was apparently connected with religious ideas. They all believed in prayer. They had forms of worship. In their great yearly sacrifices they showed their gratitude to the Great Spirit for delivering them from danger during the year and for favors received from Him. They made offerings and in other ways sought His continued favor.

Mr. Yule, who was acting as colporteur in Manitoba in 1889, gives the following description of one of these yearly feasts he witnessed among the Chipeway Indians near Portage la Prairie:

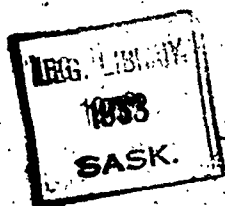
“When we arrived we found a feast going on in which they had been engaged all the night. As we approached a crier on the top of a building announced that the time had come to renew the dance and feast. The duty was very sacred and no business could be transacted. The tribe had built a large house facing the east. In this they hold most of their feasts and dances. The Indian Agent thought it would be very convenient in paying the treaty money, but they considered it too sacred to be polluted in any such way. On entering, I found that a few boards marked off a space into which the squaws and we white people might be admitted. This would correspond to the outer court of the Gentiles and the Court of the Women in Solomon's temple. Only the

males went beyond the partition into the inner part, but not without their offering. A great variety of offerings were brought. These were hung around the wall and made a gay appearance. These gifts were to be distributed by the Chief to the poor at the close of the feast as gifts sanctified by the Great Spirit. Some brought offerings of tobacco and matches, to be used smoking the pipe of peace, which was lit and carried around at different stages of the feast.

Inside the partition was a tum-tum suspended on a stick, with a ball on top. A male choir of ten sat around this and sang weird songs, each keeping time with a stick on the tum-tum. To this music numbers were keeping time in dance as they felt disposed. At various stages the different leaders in their tribal distinction of office would lead off, displaying their insignia of office.

The squaws were busy preparing food for the feast. When some of this was brought in, four men, decorated with feathers, strangely and beautifully put together, danced around it; then a small white cloth was spread on the floor in a corner of the room and a cooked fowl placed on each corner of it.

A pan of live coals was then brought in and some herbs put on it, and as the smoke ascended they danced around it. Then all came on bended knees opposite the fowl and while they were in this position, with bowed heads, four persons came and lifted



each a fowl and cut a small piece out of the right breast and with eyes uplifted offered it to the Great Spirit. Each one then, before removing, ate his fowl, leaving the bones on the corner of the cloth, which were then removed and the dance went on again.

These four were braves of the hunting ground for fowl. Bags of game hung on the wall; these belonged to the braves of other lines of hunting, which would be displayed further on in the feast.

I saw cakes and soup ready for a large number. As we were coming away, we saw a dog roasted over the fire, not a bone of which was broken. We learned that they never have a feast without a dog—a light-colored one. His death is caused by a rope being put around his neck and as he pulls back he is struck on the back of the neck. As I turned away and pitied the poor Indian in his heathen darkness I wondered where he got the points of similarity to the Jewish temple and service, which those customs brought to mind."

A complete study of the feasts will show such resemblance in form and idea to Jewish feasts as to impress one that they must have come from the same source originally. The young men mentioned in Mr. Yule's account were candidates that were being initiated into the great brotherhood. The blood of the dog was sprinkled or put on their foreheads, and those upon whom it was put were renewed or reinvigorated. This was an annual feast which occurred

about July. We can easily imagine the white dog being a substitute for the lamb in the Jewish passover. It is roasted with fire, not boiled. The head conjurer or priest kills the dog and sprinkles the blood on the tent and the people. They eat the dog.

### *Dreams.*

Dreams exercise a great influence over the Indians and may be considered a part of their religious system. They regard them as manifestations or cravings of the soul which, if not gratified, will injure the person. They believe the Great Spirit speaks to them in dreams and gives them directions in answer to their prayers. This is quite in harmony with what we find in the Old Testament. Jacob, Joseph, Daniel were notable dreamers to whom God spoke in visions in the night.



## CHAPTER V.

### INDIAN TRADITIONS.

#### *Creation.*

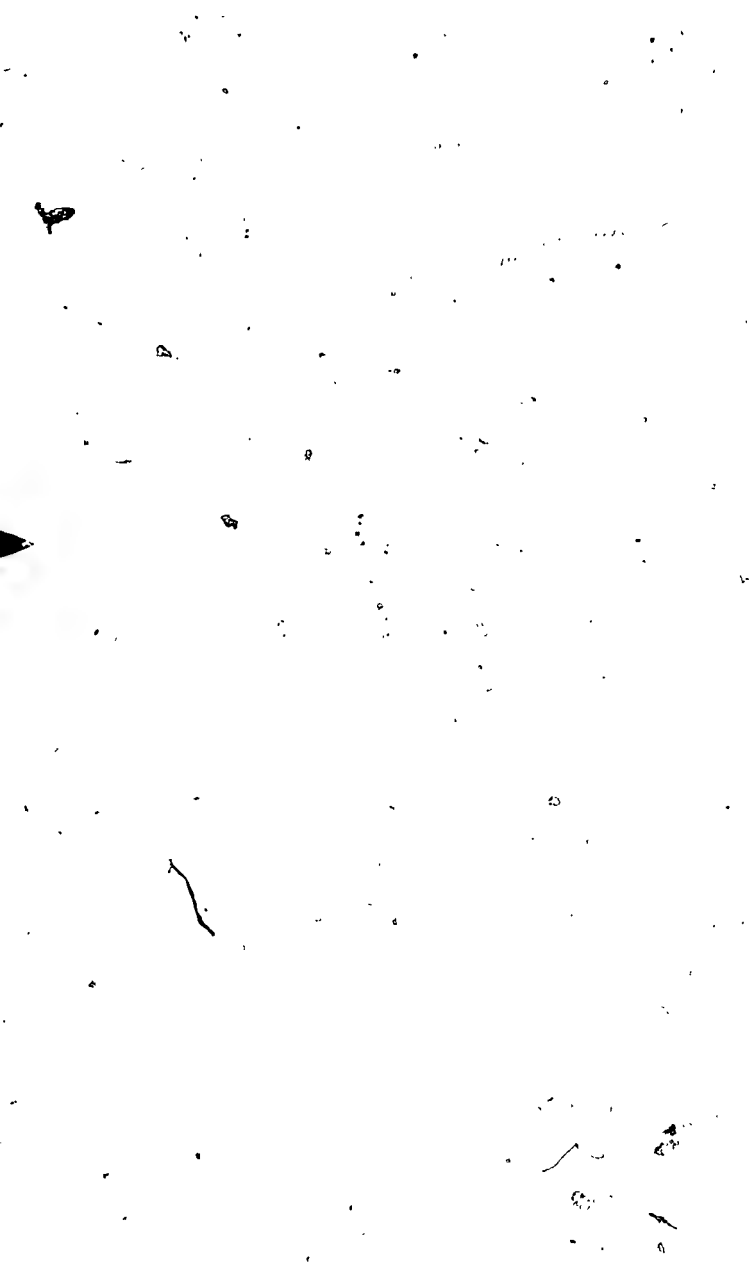
Their traditions of the creation are somewhat confused. The creation is mixed up with the re-establishing of the earth and the race after the flood. Although details differ, they very generally agree that the Great Spirit made and governs the world, and the confusion arises, as it does in the case of some white men, as to when and how He made it. Some suppose he made it out of a grain of sand or mud taken from the bottom of the ocean when the flood was over the old earth. This seems unreasonable, but it is as reasonable as some modern theories.

#### *Creation of the Race.*

Many spirits helped the Great Spirit to make the world, but He made man Himself. Some believe He made men out of animals; others believe there were six men at the beginning, but they do not know how they came to be. Some in South America have a tradition that the Great Spirit made a little man out of clay; He breathed upon him and he walked and grew big, but they have no idea how



ON THE ICE AT ST. PETER'S.



woman came to be. The Incas believed they came from the Sun and so they worshiped that luminary.

Some tell that the Great Spirit made the first man and woman out of a stone, but they did not please Him, and He broke them up and made others out of a tree. These were the beginning of the present race on earth. But some believe the flood destroyed the whole race, and in order to re-people it the Great Spirit changed beasts into men. Some of the Indians rehearse many strange legends showing their belief that in olden times men and animals were related and understood each other's language. Totemism illustrates their belief in this kinship.

#### *The Flood.*

The Iroquois, Crees and others have a tradition that in the fourth generation there came a great flood that destroyed all the people on the earth. Some time before the flood, God told His servant, Nananpoosoo, to make a big raft, and put his family on it. He also put animals on it, but the people would not get on and were all drowned. Those on the raft may have been lost sight of in the tradition of those who believe all were drowned. Hence the discrepancy. These seem to be fragments of Bible history, but how they got them we or they do not know.

#### *The Fall.*

In the story of the origin of the Apache Indians

as told by Chief Geronimo, the Dragon and the Serpent tried to injure people much the same way as the serpent tempted our first parents as told in the Bible. It is similar to the Anglo-Saxon story of the dragon St. George so bravely fought. In the Apache story the people are saved by a brave youth of pure and noble character. In the Saxon version they are saved by the stainless knight, St. George. We must not make the mistake that because there are some things in pagan religions similar to those in the Bible that they are the same, or are as good. They bear witness to their own insufficiency to save or help those who believe them. But the gospel bears witness of the power of Christ to save and help all who trust Him.

## CHAPTER VI.

### INDIAN CUSTOMS.

#### *Marriage.*

The scheme of relationship amongst the northern tribes was complex. An Indian had the privilege of marrying as many wives as he could support, if he could get them. The marriage was arranged by the parents or guardians, and the ceremony and feast took place at the home of the bride. Additional wives were secured in the same way as the first, and the several wives usually lived agreeably together.

They married outside their clan and the children belonged to the clan of the mother. An animal, or bird, or fish was chosen as the "totem" or sign of relationship. They could adopt members of another tribe as their own. In the early days the Tlinkets, of Southern Alaska, dressed in the skins of their totemic animals. The Haidas, Queen Charlotte Islands, tattooed their totems on their bodies. Other tribes carved their totems on the four corner-posts of the chiefs' houses or erected huge totem-poles in front of their villages. The Micmacs and Malicites made totem pipes and neck laces.

The relation existing between members of the

same totem is that of mutual help and protection. Divorce from a wife could be secured only by referring the case to the wife's parents and the chief and council. With their word he was released or bound. The gospel and the laws of civilization are straightening out their domestic affairs, but missionaries have had much perplexity arising out of these pluralities of wives. The writer had the matter presented to him a few years ago, when an old heathen Indian, who had several wives, professed conversion and asked for baptism. It was required of him that he should put away all his wives except one, whom he should marry according to the laws of the land. This he did, and showed his change of life by choosing the oldest one, whom he had taken as his first wife. He said the younger ones could get other husbands, but this old one could not and he would keep her and take care of her. It gave me much pleasure assisting in performing the marriage ceremony.

### *The Burial of the Dead.*

They pay great attention to the bodies of the dead, in some cases collecting the remains after years had passed, and burying them with choice objects in fur-lined graves. These objects are implements of the chase for use in the Happy Hunting Ground, and with other things the Indians might need or hold dear. The chief will have his horse and dog. In some tribes the favorite wife is sacrificed on the grave. Sometimes a

chief's grave is marked with a bear, or wolf, or other animal, the totem or symbol of his tribe. An earthen pot, a spoon or some article she held dear or used is buried with a woman.

Sometimes the dead are buried in large mounds. They are placed in a sitting or erect position. Many of these mounds have been opened and, as a voice from the dead, have told the story of the past. These burying grounds tell of their belief in the immortality of the soul. The departed spirits have a long journey, with many difficulties to surmount on their way to their happy home. Game and choice bits of meat are put on the grave for the spirit on this long journey. A few days ago a heathen Indian sent a messenger to me to ask if I would allow him to bury his child in our burying ground at St. Peters. Of course, I gave him my consent. I also went to the home with one of my Indian deacons and we sang and prayed with the parents. They were very thankful, but expressed the wish to bury the child themselves. When the grave was dug, a ledge or shelf was left on each side. When the casket was placed, the top of it came about up to the ledge. There was no cover on the casket, and no rough-box covered it, but a bridge was made with sticks, the ends of which rested on these shelves. This was covered with boughs, and the grave filled with earth. When it was finished a little fire was made alongside; and for four successive days someone came and made a little fire there every morning and





evening. Candies were placed on the grave, but someone came and took them away. They did not steal them, but were carrying out their idea of the spirit returning for them. They believe the "Adjeak" will haunt those who neglect their sacred duties to the dead.

While there is much beauty in their belief in this, it is very vague, and in parts absurd. It is not good enough for the Indian, and the white man who has the fuller light and brighter hope should not withhold these from his brother who lives and dies thus in uncertainty.

Some Indians place the bodies of the dead in rough caskets, which they place on stands higher than a table. The casket is not completely covered. The opening is left for the spirit to go or come unhindered. How much they know, and yet, alas, how little of real worth! But people with such religious ideas may be lead the more readily to embrace the true religion, and worship and serve God as revealed in Jesus. The soul is struggling for something to satisfy its longings, which can only be satisfied in Jesus Christ. When He is found all those cravings are satisfied and the soul is filled with peace and joy.

#### *Dances.*

Dancing took a large place in the life of the Indians, both in their sacred feasts, and in their merry-making as already referred to.

*The War Dance or Sun Dance.*

Sun dance is a modern term for war dance. There the braves who support the chief are initiated into office, sometimes with cruel torture. They recount their exploits, which sound much like the tales of Robin Hood. These braves constituted the chief's council of war and order. The war dance is performed in the evening on important occasions. The dancers are painted and wear knee rattles of deers' hoofs which, with war-whoops, make a wild appearance and hideous sound. The dancers take positions and act as if in battle.

The tortures of the sun dance are now almost a thing of the past. Different tribes had different ways of torturing. Some put a rope through the cords of the back and dragged weights after them; others put a stick or cord through the breast muscles and hung themselves up, and let their weight break the cords. Usually they danced around a tree or post, the dance lasted from sundown till sundown. All the young men who were to be initiated as braves ranged themselves around the tree, and danced to the beat of the drum by the medicine men, while the medicine women chanted the wierd "hi ya." The other women were engaged in preparing the dog soup, which must be dog to be holy. After sundown the tortures commenced, and if men were able to come through them, they were henceforth braves. The soup was the next

course, and lasted indefinitely, or as long as the soup and supply of dog lasted.

### *The Pow-Wow.*

This is a simple dance, or prance, engaged in by both sexes, old and young. A drum is stationed in the centre of an enclosed circle. Several persons are seated around the drum. The dancers move round side-wise, keeping step to the music or sound of the drum, which is occasionally accompanied by a shrill, short yell by those beating the drum. This is a modest dance and has few, if any, of the objectionable features of the modern dance.

### *The Dance for the Dead.*

This dance is generally given every fall and spring in honor of those of the tribe who have died. Those who practice it believe that the dead friends come back to join in the dance. Those who join in it usually have their faces painted black and their hair dishevelled. The music is sad, the movement slow. It is kept up from dusk till morning, when the spirits of the dead friends return to their happy abodes. The Crees and others believed the Northern Lights to be the dance of the Spirits.

### *The Give-Away Dance.*

This and the sun dance are now under the ban of the government and are seldom practised, and then

only in secret or out of the way places. At a give-away dance the one who gave the most away was considered the best man. This, with the excitement of the dance, would incite a man to give away all he had, even his wife. This did much evil and had to be prohibited.

But most of their dancing was of a religious, or national, or tribal character, as expressions of thankfulness and rejoicing. It was similar to the dancing among the Israelites, which was their usual expression of rejoicing upon occasions of national triumph, as when the women sang when David slew Goliath, and Miriam and others after the passage of the Red Sea and at religious festivals.

### *The Snake Dance.*

The following, clipped from a little paper published by the Regina Indian Industrial School, describes the dance:

"Those who inhabit that strange part of the American West known as 'the Painted Desert' are no less fantastic in their customs than is the country itself, with its brilliant coloring and weird picturesqueness. They are a people of superstition, witchcraft and sorcery. They dance in the fire, lacerate themselves with cactus whips and handle deadly snakes as a part of their religious worship. Their fraternal and secret organizations are far more complex and mysterious than any lodge associations of

civilization, and there has been much speculation in the scientific world as to the meaning of some of the rites of these societies. Mr. George Wharton James, who has recently gained access to the famous snake dances of the Hopi Indians, tells in his book, 'Indians of the Painted Desert Region,' of what he saw, and of the conclusions he drew from that strange ceremony.

The ground had been prepared for the dancers and covered by an elaborate mosaic made of brilliant-colored sands. The naked dancers, rubbed with their sacred snake-charm liquid, handled over one hundred and fifty rattlesnakes, washing them, picking them up in an apparently careless manner, carrying them between their teeth, dancing with them thrown over their bare shoulders, and finally depositing them in a writhing heap in the middle of the dancing ground.

How this could be done and why it was done have long been matters of conjecture.

The writer says he has no doubt that the snake-charm liquid is really an antidote to snake poison, the secret of which is known only to the priests. The rattlesnake bite is deadly, and although Mr. James saw several dancers bitten, no harm came to any of them. The snakes had not been tampered with, and possessed their full power to poison. Besides this, the dancers doubtless handle the snakes in a way that does not excite their anger.

As to the reason of the dance, the writer is convinced that the whole ceremony is a prayer for rain

in which the snakes act as ambassadors to the snake mother, and convey to her in the under world the supplications communicated to them in the rites of the dance."

*The Pipe of Peace.*

The use of tobacco was almost universal among the Indian tribes. They believe the Great Spirit gave it to them, and they smoke it to His glory. It was always used at their important assemblies. The Mississippi tribes made the pipe the symbol of peace, and the custom spread all over the country. Indian wars are things of the past. The white and the red man

"Smoke the calumet together.

And as brothers live henceforward."

## CHAPTER VII.

### DISEASES AND THEIR TREATMENT.

The most prevalent diseases among the Indians are scrofula, rheumatism and consumption. They ascribe disease or defeat to the malign influence of evil spirits. Among some insanity or delirium is thought to be a manifestation of an evil spirit, which they called Weeghteko. In some cases those suffering in this way were killed in a revolting manner. A case of this kind was discovered in the fall of 1907 at the north of Lake Winnipeg among the Crane and Sucker tribes. The sufferer, after being strangled, was put on a great fire, but in his agony he broke loose and ran howling to the woods in flames. He was then shot to death.

A sad story is told of a boy whose mind was slightly unbalanced by a recent attack of sickness. For a time not much notice was taken of him, but one day some of the older ones went to the father and told him the boy must be killed or he would become so strong no one could defend himself against him and he would eat them all. At first the father would not hear to it, but after repeated admonitions he, too, got afraid and consented. The boy was strangled to death and the body burned. The charred body was then taken and wrapped in thick cloth and bound with

willows. It was then buried deep and a heap of stones put on the grave to keep it down. This was evidently done in ignorance and in self-defense, for they believed persons so afflicted or possessed would destroy others. It is similar to the burning of witches in the early New England settlements, which had less reason or excuse.

These cruelties are common among the heathen in all lands. Carey saw a leper burned and was so moved by the sight he founded a hospital for lepers.

Only by the grace of God we are what we are. All our institutions of mercy are founded on Christianity, and Christianity was not only founded by Christ but rests on Him. Where Christ comes, ignorance, superstition, cruelty and every evil thing must leave.

### *Medicine Men.*

Men who were supposed to counteract the malignant influence of evil spirits were resorted to in sickness and when starting on the war path or the hunt, or in long and dangerous journeys. In sickness they may use medicines, but place most reliance on prayer, incantation, noise and smoke. He is magician, soothsayer, prophet and high priest. He has power to harm enemies or those he wishes to injure, bring game within easy reach, and so was in much demand and lived by his profession.

The "Medicine bag" is very sacred, sacrifices of



dogs or other animals being devoted to it with long fasts. At about fifteen years a boy begins to form his medicine bag. He wanders away for days, lies on the ground crying to the Great Spirit, and fasts all the time. The animal or bird he dreams of after he has fallen asleep is his Manêto or protector assigned to him by the Great Spirit. When he awakens he sets out to procure the animal or bird which he holds dear for life and which at death is buried with him.

### *Conjuring.*

A conjurer is a magician or sorcerer. He has mighty influence over men or spirits, animals or birds. He can make all kinds of game and fur-bearing animals an easy prey to the hunter. He prays to the Great Spirit and at the same time keeps making much noise with little stones which he rattles until he prevails. His power in some respects is very similar to that possessed by us all: he can do good or harm; injure as well as help. The native people of India attribute disease, such as cholera, to the direct influence of evil spirits, and when the disease is raging they resort to excessive worship of the evil spirit. This worship consists in dancing, drinking, beating drums and tom-toms and blowing horns before the idol. Heathenism is much the same everywhere.

### *Intoxicating Drinks.*

Some stimulants introduced by the white man,

such as alcohol, have been singularly destructive and fatal to the Indian. Against these they have no power. In their native state the only beverage the North American Indians used was water. The Southern tribes made intoxicating drinks out of sap and fruit. These were mild drinks; but the white man's "Fire water" is quenching his physical, moral and spiritual life. The bad white man gives him the "Black drink," and the Christian white man stands by and sees the helpless Indian debased and robbed of all that is left to him worth possessing and does little to protect or help him. The white man must by some means try to stop this crime, and as far as he can make right the wrongs of the past. The Judge standeth at the door. Who can abide the day of His coming or who can stand when He appeareth for judgment?

### *Knowledge of Medicines.*

Diseases were left largely to quackery and superstitious treatment. Amongst some tribes helpful remedies were used, such as vapor baths, something like our Turkish bath. They used thoroughwort, spurge and Indian hemp as emetics and the inner bark of the horsechestnut and butternut as cathartics. In asthma they smoked tobacco or other herbs and drank infusions of spicewood, sassafras and skunk cabbage. For coughs they made tea of slippery elm and a mixture of pine and spruce. Abscesses were poulticed with onions, etc. In diarrhoea they took low black-

berry, white oak bark and other mixtures. They sewed up wounds with fibres of tendons of animals. For dropsy they gave a sweat in heated earth and drinks of prickly ash and wild gooseberry.

From this it may be seen they had a much more intelligent idea of diseases and medicines or the use of natural products in the relief of sickness than many of the heathen people in foreign lands have. Their treatment of insanity has been referred to. They had no institutions of mercy and did not advance much in knowledge or skill. They were acquainted with many kinds of poison, which they used in self-defence and for purposes of revenge and for poisoning weapons. This was the Indian before the advent of the white man. We could not but regret that so much of value and wild romance has been swept away from the earth, until but a vestige remains, were it not replaced by the nobler ideas of the fuller truths, the better way and the brighter hopes of Christianity. But these will more than repay the loss, and these are ours to give.

## CHAPTER VIII.

### THE NUMBER OF INDIANS.

The annual reports of the Departments of Indian Affairs for Canada and the United States give full and detailed accounts of the number of Indians and their whereabouts within their respective countries. They also give a great amount of helpful information regarding their progress in education, industry, and better conditions of life, both civil and religious.

#### *Number in Canada.*

The following statistics gathered from reports of the Department of Indian Affairs for the Dominion of Canada will give a fair idea of our Indian population in the various provinces and territories at the dates stated:

	1891.	1907.
Ontario . . . . .	17,915	23,783
Quebec . . . . .	13,361	11,380
Nova Scotia . . . . .	2,076	2,114
New Brunswick . . . . .	1,521	1,764
Prince Edward Island . . . . .	314	288
British Columbia . . . . .	35,202	25,092

	1907.	1908.
Manitoba and Northwest Territories	25,195	
Manitoba . . . . .		8,445
Saskatchewan . . . . .		7,471
Alberta . . . . .		5,561
Peace River District . . . . .	2,038	
McKenzie District . . . . .	7,000	
Athabasca District . . . . .	8,000	
East Rupert's Land . . . . .	4,016	
Labrador (Can. Interior) . . . . .	1,000	
Arctic Coast . . . . .	4,000	
Yukon . . . . .		3,302
Northwest Territories . . . . .		21,145
Total . . . . .	121,638	110,345

Of the number in the latest statistics the religion or attachment to religious bodies of 76,319 is known. They are divided amongst the various denominations as follows: Anglican, 15,308; Presbyterian, 1,572; Methodist, 11,620; Roman Catholic, 35,682; Baptist, 1,103; Congregational, 18; other Christian beliefs, 597; pagan, 10,347. The religion of the remaining number is unknown. They are probably pagan.

From 1891 to 1899 the reports show very little change, a total decrease of 118 in the whole Dominion, while in 1907 the total population is given at 110,345. The decrease thus shown may be accounted for in various ways. It is not claimed the reports are accurate, especially with regard to statistics outside treaty

limits. There is also considerable moving about that makes counting difficult. This, with the shifting of boundaries, accounts largely for variation in Provinces. As I explain in a subsequent chapter, the intermarriage with white people accounts in part for any decrease there may actually be in the Indian race, as in this way they are assimilating with the white people and are becoming whites. In the nine months from June 30th, 1906, to March 31st, 1907, there was a total net increase in the Indian population of the Dominion of 951.

*In the United States.*

They are found in twenty-seven states and territories. In 1829 they were reckoned at 313,000; in 1855, 350,000; in 1903, exclusive of Alaska, 248,236. There are 60,000 in Alaska.

The number in Mexico and Central America is not easily ascertained, but they form the major part of the population.

Appleton's Cyclopædia (1881) gives the number in South America at 7,000,000. The opinion of careful students of the subject is that the number of Indians on this continent 300 years ago generally has been greatly overestimated. The popular notion that the Indians are a rapidly vanishing race is not well founded. They have almost disappeared from the eastern states, where they once were numerous, but in many cases this is owing to removal to other parts.

Some tribes are nearly extinct, but some have increased. United States government statistics for 1903 showed 4,907 births and 4,352 deaths. They are intermarrying with the white people and in this way losing their race distinction, but it will be a long time before the Indians have passed out of existence as a race. Some who have given the subject careful attention believe there are more Indians on the continent now than when Columbus discovered the country.



THE LATE CHIEF HENRY PRINCE AND WIFE  
W. H. Prince's father and mother



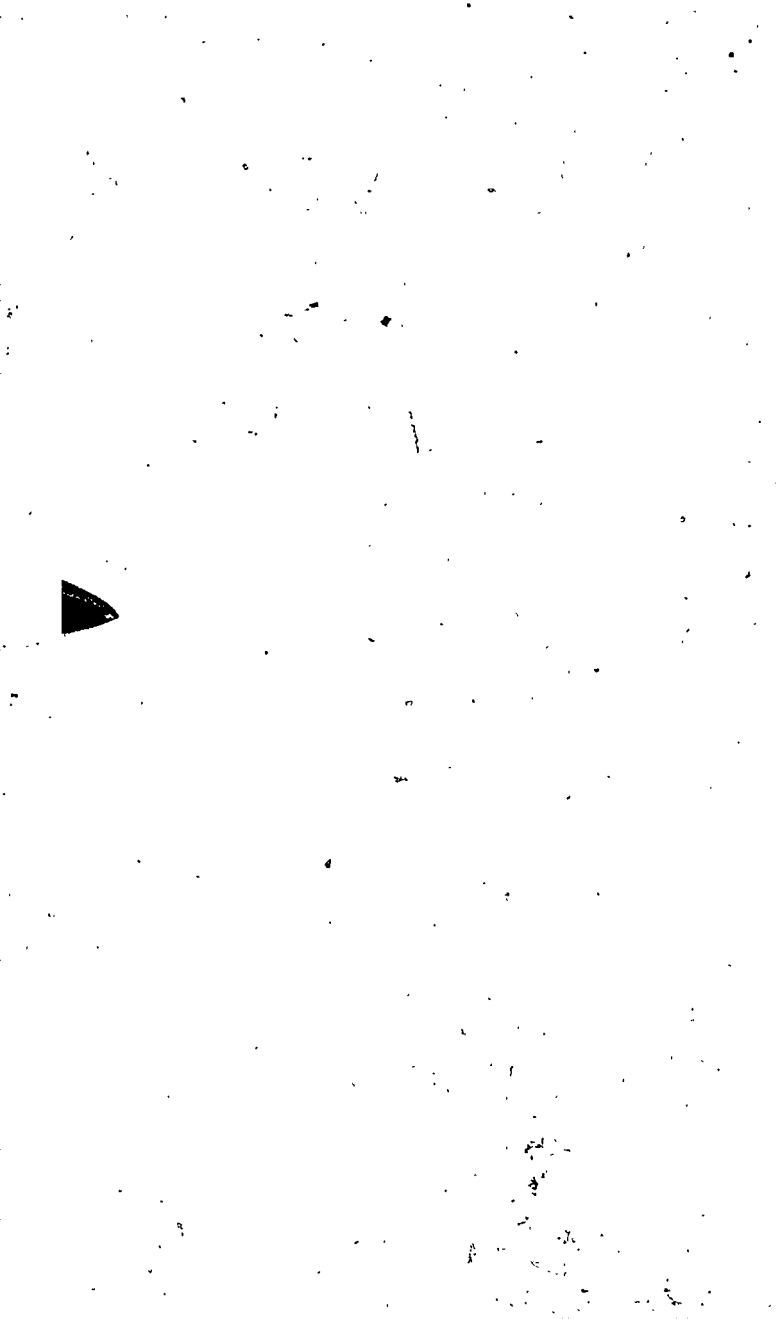
MISSIONARY TENT





PART II

OUR INDIAN MISSIONS



## CHAPTER IX.

### ROGER WILLIAMS OUR FIRST MISSIONARY TO THE INDIANS.

To Roger Williams belongs the honor of being the first evangelical missionary to the Indians of North America. "No society sent him; he was sent of God." In England he advocated the colonization of the New World for the propagation of the gospel to the Indians. He reached this country in 1631, more than a year before the illustrious John Eliot, who is styled "The apostle to the Indians," and he began preaching to them thirteen years before Eliot began his great work. Of all the religious bodies in the world, the Baptists, should feel themselves most deeply under a debt of gratitude to the Indians of North America and should be foremost to give them the pure and simple gospel, both because they believe they perceive the gospel more fully and clearly than any others and render more complete obedience to the Lord's commands, and because their first representative on this continent, out of the fullness of his love for Christ, was the first of all the Pilgrims to tell the benighted Indians of Jesus and His love. And they in turn befriended him in his

banishment, which he suffered on account of his advocacy of the doctrine of religious liberty.

Of his work for the Indians he wrote some time afterwards: "God was pleased to give me a painful and patient spirit to lodge with them in their filthy, smoky holes, even when I lived at Plymouth and Salem, to gain their tongue. My soul's desire was to do the natives good." During his stay of about two years at Plymouth, where he was associated with Ralph Smith as teacher and pastor, he spent much time with the Indians and succeeded in so far mastering their language as to be able to converse freely with them and afterwards to write "The Key to the Languages of America," which he hoped might prove an important aid in the evangelization of the natives of the whole continent. A copy of Eliot's translation of the Bible into the Indian language, which is in the library of Brown University, has numerous notes in shorthand by Roger Williams. In all the regions around about Providence he preached to great numbers of them, "to their great delight and great conviction."

His efforts for the Indians were considered of such importance that they are referred to by historians as "great achievements." But the full record of his labors for these people is on high.

When we consider the man's splendid ability and opportunities for labor in other and congenial spheres, we admire him all the more for his unselfishness in

endeavoring "to do the natives good" amid much that must have grated on his refinement. Think of the man, the associate of Cromwell, educated under the patronage of the famous jurist, Sir Edward Coke, whose admiration he won by his brilliant talents, a graduate of Cambridge University, stooping to the "filthy, smoky holes" (tents) of the Indians that he might bring light and joy into their dark hearts and lives. And this he did when already burdened with labor and care. He gained their friendship and confidence. Their leading chiefs, Massassoit, the father of King Philip, and the Narraganset chiefs, Canonius and Miantonomo, were his staunch friends. So great was his influence over these people that if he had been contented with making them mere nominal Christians he could, he thought, have baptised whole tribes. No man in his day had such influence over them and this influence was of incalculable advantage, not only to himself, but to his fellow-colonists. On two memorable occasions he saved the Massachusetts colony from extinction.

Their fidelity to friends and their covenants may be understood from their faithfulness to Williams and afterwards to William Penn in similar circumstances. Both Williams and Penn came to them without arms or armies but with the message of peace. As far as is known, no Quaker blood was ever shed by Indians.

Another instance of their fidelity to their covenants may be mentioned here.

In 1702 five Indian sachems sent a present to Queen Anne: "ten beaver skins to make her fine, and one for (fur) muff to keep her warm," and added that "thunder and lightning would not make them break their treaty."

On October 19th, 1635, a decree was issued by the Massachusetts authorities for the banishment of Williams from the colony for his persistent advocacy of liberty of conscience and separation of church and state, which the "Standing Order" considered heresy. The decree for his banishment was to take effect in six weeks, but on account of illness it was extended till spring on condition that he abstain from teaching his peculiar doctrines; but his sympathisers were in the habit of gathering at his house, and he disregarded the restriction. Arrangements were made to seize him and transport him to England where, as Dr. A. H. Newman says, "he might experience the tender mercies of Laud." Forewarned, he took refuge in the wilderness, having abandoned his friends and family. He made his way to his Indian friends, who shared with him such comforts as they had, "Not knowing what bed or bread did mean." In the spring he emerged from "the smoky holes" and made his way to Narragansett Bay, which he reached after much hardship and privation. There he purchased land from the Indians and established the first state in the world founded on the principle of absolute religious liberty. Here he founded a city and called it

"Providence," giving it that name to commemorate the kind providence of God that protected him in his banishment. Here he continued his work for the Indians. It is the glory of Baptists that the first state ever founded on the principle of absolute religious liberty was founded by a Baptist, and he deserves the gratitude, not only of Baptists, but of all lovers of civil and religious liberty, of whatever creed, country or color they may be. It is fitting that a "Roger Williams Memorial Church" stands in the City of Providence to witness to the great principles and doctrines he suffered for, and to continue their advocacy and perpetuate his memory.

To the whole race of those who befriended him in his banishment and thereby saved his life, we owe a debt of gratitude which we can best pay by carrying out the desire of the one they befriended, that desire was to give them the gospel and "do them good." By this we will fulfill the desire of Christ, who befriended us all and saved us from eternal banishment; for Whose sake and at Whose command, we should go to the Indians with the news of salvation.

While there is no Indian church today as a monument to the devotion of either Williams or Eliot, these great souls were "pathfinders" in Indian mission work. They left a much broader path than they found and showed others the way for larger achievements in that direction. Through their efforts many Indians were led to Christ, and shine today in their crowns of rejoicing.



Shortly after Carey began his great work in India and before Judson sailed for foreign lands, the Baptists had begun organized work among several tribes of Indians at home. In 1801 the Shaftesbury Association of Vermont and adjacent regions in New York and Massachusetts took steps towards the appointment of missionaries, who soon thereafter labored among the Tuscaroras and other tribes of Western New York and Canada. Various associations soon began work amongst other tribes, and blessing attended their efforts. It is not my purpose to trace their progress here, but the following facts will be of deep interest.

In 1865, when the A. B. H. M. Society took over the missions, 1,360 Indian Baptist church members were reported. Among the civilized tribes of Indian Territory, from 1865 onward, vigorous measures were adopted. Mission headquarters were established at Tahlequah, where valuable property was acquired. Religious conditions in Indian Territory after the war were chaotic. In 1880 a school was opened at Tahlequah, known as Cherokee Academy, which has continued successfully until now. Indian University, near Muskogee, was established in 1882 for the benefit of all Indian tribes and has a good equipment. The school at Sa-sak-wa for the Seminoles was aided from 1888 to 1895, when these Indians assumed its support. Another school at Atoka, for the ~~Choctaws~~ and Chickasaws, was maintained from 1887 to 1903, when the

property was disposed of to the Murrow Home for Indian children. A small school was also conducted for several years for the Wichitas and Caddoes, near Anardarko.

The aggregate expenditure for this educational work during these twenty-eight years has been \$275,691. The present value of lands and buildings is about \$85,000.

In recent years our missions to the semi-civilized or "blanket" Indians have been attended with most gratifying results. Consecrated missionaries and their wives have wrought with great patience, sometimes for years, without a single conversion, but at length were richly rewarded in seeing many turn their steps into "The Jesus Road." Prominent among these missionaries is Miss Isabella Crawford, daughter of the late Dr. Crawford, founder of Prairie College, Manitoba. Among the Kiowas, work was begun in 1894; now there are four Baptist churches with 451 members, including some Apaches. Among the Comanches work was begun in 1903; now there is one church with 109 members. Among the Cheyennes, work was begun in 1895, and among the Arapahoes in 1898; now there are four churches with 266 members. Ten years ago these tribes were in almost total heathen darkness. Among the Caddoes and Wichitas there is one church with 40 members. Among these Indians in Oklahoma we have ten churches with 859 members. Since 1905 a mission among the Osages has been in-

cluded in our co-operation work in Oklahoma. In New Mexico a mission has been maintained among the Navajos since 1902, and in Montana a mission among the Crows since 1904. The Women's Baptist Home Mission Society (Chicago) successfully maintained a mission for several years among the Kiowas of Oklahoma and another among the Hopis of Arizona. The Women's American Baptist Home Mission Society (Boston) has rendered valuable aid in educational work for the Indians.

Ten of these missions have considerable tracts of land with chapels, parsonages and other improvements, valued together at about \$30 000. The total expenditures by the Society for Indian missions, including its educational work, has been about \$400,000. The average annual expenditure is about \$20,000. Last year the entire mission force, including twenty-six teachers, was fifty-two. Multitudes of the Indians are yet without the gospel.

There are now about 4,300 Indians who are members of Baptist churches in Indian and Oklahoma Territories. Most of them are in churches of their own, but some are members of churches of white people. Many chiefs and leading men have been converted and become preachers of the gospel. "The Transformation of White Arm," a Crow Indian chief, is a fascinating story of his progress from heathenism into Christian life and service. The Indians of the States have several associations. A number of their young men have been

studying for the ministry in our American schools and colleges. Remarkable changes have taken place amongst them within the last twenty-five years.

“Where once was heard the wild exultant shout,  
With ghastly trophies at the war-belt clinging,  
The red man kneels in worship most devout,  
In Christ-like love his soul’s redemption singing.”

## CHAPTER X.

### "RAND AND THE MICMACS."

The above is the title of a little book beautifully written by our scholarly and consecrated Indian missionary, Rev. J. S. Clark, B.A., who has charge of the mission at Fairford, Manitoba. His choice selection and arrangement of material and the sweet spirit in which he writes hold the reader in eager attention to the close of the book. In it is given a brief sketch of the life and labors of that saintly man, Rev. Silas T. Rand, D.D., LL.D., with whose life and labors the history of our Micmac mission is inseparably connected. He had no predecessor and no successor in that praiseworthy work. There is no Protestant mission amongst the Micmacs now. They are left entirely to the Catholics to teach them the way of life and salvation, and if we consider that sufficient there is little left for us to do for them. The Catholics began mission work before Dr. Rand, but it was through his translation the Indians were enabled to read the Scriptures, and by his efforts many of them had access to them. Until then they were in almost total heathen darkness.

Dr. Rand's ability to acquire languages put him well in the front rank of the greatest linguists of his

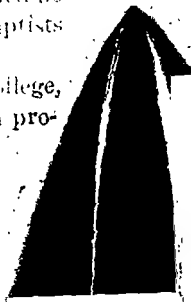
generation. While he was burdened with the care of an important church and afterwards had to gather funds to support the mission, he plodded from tent to tent gathering their language, which he mastered so completely that he put it into grammatical order, made a dictionary and translated large portions of the Scriptures into it. He taught the Indians to read the Bible and led many of them out of darkness into the light and joy and peace of salvation.

A few extracts from Mr. Clark's book will show the importance and extent of the Micmac Mission.

Dr. Robert Murray, editor of the Presbyterian Witness, who wrote a kind and beautiful introduction to Mr. Clark's book, says of Dr. Rand: "His life work was to master the Micmac language; to find his way to the hearts of the poor children of the forest, and to tell them the story of the Gospel in its simplicity. He made their language his own; he gathered the traditions of the Indians, and learned their ways, and in many instances found his way to their hearts."

In 1846 there was a great religious awakening in the Maritime Provinces, which manifested itself in God's people becoming more deeply interested in missions to the heathen. That year the Maritime Presbyterians became represented abroad by John Geddie and Isaac Archibald in the South Seas. The Baptists sent Mr. and Mrs. Burpee to Burma.

Professor Isaac Chipman, of Acadia College, suggested to Dr. Rand that as he had made such pro-



gress in acquiring languages and as there were heathen in our own country, he should learn the Indian language and give them the gospel.

As he said himself: "I took to the idea and decided to do so."

He gave his life fully to this great task, in which he not only distinguished himself as a scholar of rare ability, but won the honor of being one of the world's greatest missionaries. The nature of his work and the joy he experienced in it may be gathered from a few extracts from his diary as quoted by Bro. Clark.

"April 8th, 1849.—An Indian woman called to-day to inform me that poor Nigumach Sakee Mesal was supposed to be dying. I am glad the poor fellow has heard in his own tongue the wonderful works of God. I lately asked him: 'Kesalt Sasus?' (Do you love Jesus); to which he replied: 'Ah, Kesalt Sasas (Indeed I love Jesus).

At another time writing, he says: "Yes indeed, I mind me of Joe Brooks, my first Indian teacher, for whose conversion I long waited and prayed. And the tears and sobs came well-nigh choking me with joy as I remember I found him once, ill in body and still more so in mind, under a deep sense of his sins. And then how his eyes sparkled when about a fortnight after he told me he had found peace—living about a year after a consistent, devoted life and dying full of joy and peace; and little Mose, his son, went about the same time in peace." Then he gives a list of the

names of many who died in peace and joy. Their names were written on his heart. Such devotion is an invaluable legacy to ministers of succeeding generations. O that we could all get that travail of soul!

In another note he says: "A white man once consented to carry me to an Indian hut, which we reached in a boat. I never knew what the effect was on them, but a gentleman who was with me assured me afterwards that it was the means of his own conversion."

He was an ambassador for Christ, and wherever he came, by night or by day, to Indian or white man, the burden of his message was "Oh, be ye reconciled to God."

After 40 years of labor he wrote:

"And now what is the condition of things at the present day?"

"Why, the whole New Testament, with several books of the Old Testament, viz.: Genesis, Exodus and Psalms, in Micmac and the Gospel of John in English have been published, scores of Indians have been taught to read them, hundreds have heard them read, and know everywhere that there is such a book. Bible, and many have given proof of the reality of the grace they profess to have received. Thus the way has been opened, and is open yet, for the evangelization of these people. 'Who will go for us?'"

Wonderful improvement was made in the religious conditions of the life of the Micmaes during the year 1865.



and to this work is largely due what temporal and spiritual good they enjoy today

Many others besides Baptists, who were interested in the mission, helped to support Dr. Rand in the work, amongst whom he makes very grateful mention of Officers Orlebar and Bayfield of H.M. brig "Gulnare," who encouraged him and assisted him with funds many times. Much of the time he gathered funds for the support of the work himself, but he found it took too much time and labor. He discontinued this and left the raising of funds for his support to God through prayer, and received all he needed.

I will close this brief account of the Micmac Mission with a few verses of one of Dr. Rand's soul-thrilling poems, in which may be seen and felt his poetic genius, his love for Christ and the Indians, his hope and exulting joy in view of the future, and the mainspring of power that kept him at his task and gave him inspiration and joy amid its toils.

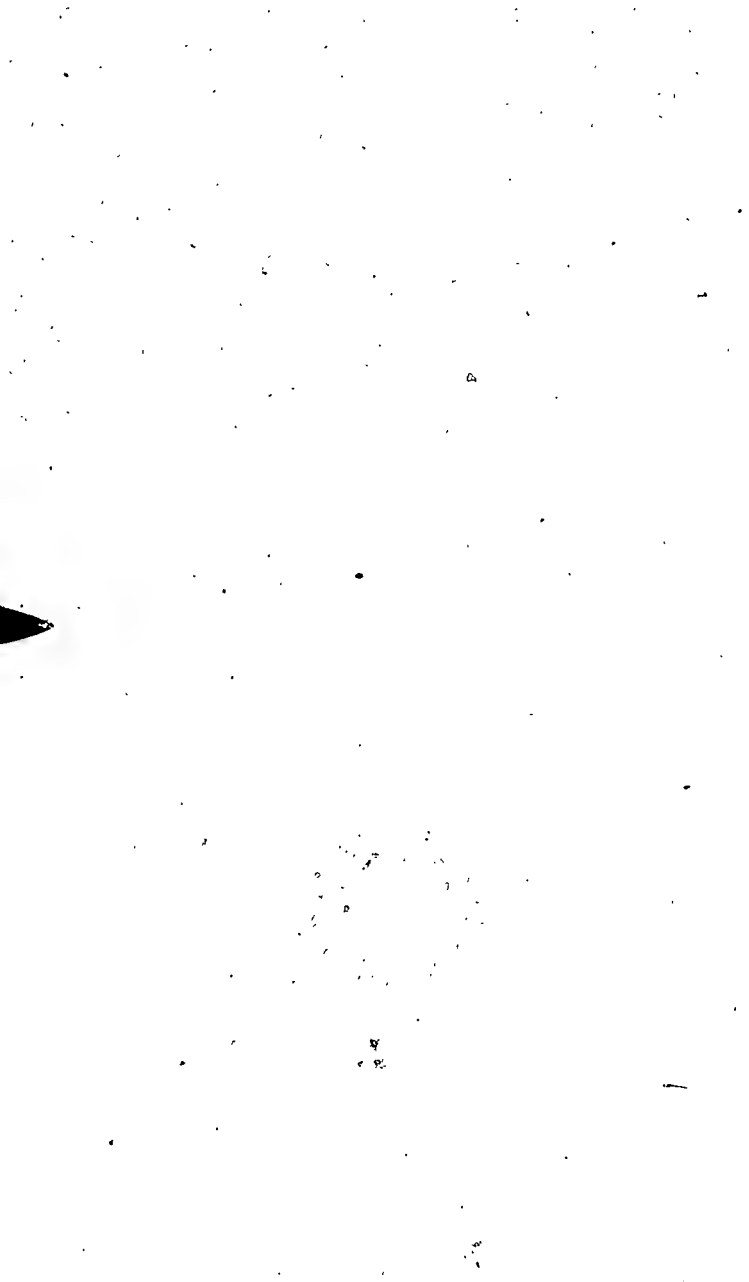
*"The Dying Indian's Dream."*

\* \* \* \* \*

He slept: the dying Indian slept:  
 A balmy peace had o'er him crept,  
 And for a moment kept  
 His senses steeped  
 In calm repose—  
 Such as the dying Christian only knows.



REV. SILAS T. RAND



## OUR INDIAN MISSIONS.

Consumption's work was done,  
Its racking course was run;  
His flesh was wasted, gone.  
He seemed but skin and bone,  
A breathing skeleton.  
Deep silence reigned—no sound.  
Save the light fluttering round  
Of scattered leaflets, found  
Upon the frozen ground,  
And the gently whispering breeze,  
Soft sighing through the trees,  
Was in the wigwam heard;  
The voice of man, and beast, and bird  
Were hushed—save the deep-drawn sigh,  
And the feeble wail of the infant's cry,  
Soothed by the mother's sobbing lullaby.  
And bursts of grief from children seated nigh,  
Waiting to see their father die.  
Kindred and friends were there,  
Gathered for prayer,  
To soothe the suffering and the grief to share;  
And angel bands were near.  
Waiting with joy to bear  
A ransomed spirit to the world on high,  
That "heaven of love and joy beyond the sky."

He dreamed! the dying Indian dreamed  
Flashes of glory round him gleamed;  
A bright effulgence beamed

From on high, and streamed  
Far upward and around: it seemed  
That his work on earth was done,  
That his mortal course was run,  
Life's battle fought and won;  
That he stood alone,  
Happy, light and free,  
Listening to sweet melody,  
And softest harmony,  
From the etherial plains,  
In loud, ecstatic strains  
Such as no mortal ear  
Could bear or be allowed to hear;  
When suddenly, to his wondering eyes,  
Upstarting to the skies,  
A glorious palace stood;  
All formed of burnished gold,  
Solid, of massive mould,  
The bright abode  
Of the Creator God!  
Ample, vast and high,  
Like earth, and sea, and sky,  
The palace of the King of kings  
Where the flaming seraph sings,  
Waving his golden wings;  
Where the ransomed sinner brings  
Honor and glory to the Eternal Son,  
Casting his dazzling crown  
In lowly adoration down

Before the blazing throne  
Of the Eternal One.  
Every eye upon him turns,  
Every breast with rapture burns.  
And trembles the lofty dome  
As they shout him welcome home—  
“John Paul has come! John Paul has come!”

He woke! the dying Indian woke,  
Opened his eyes and spoke;  
A heavenly radiance broke  
From his bright, beaming eye,  
And with a loud exultant cry,  
And clear ringing voice,  
In the soft accents of his native tongue,  
And in glowing imagery,  
Suited to the theme,  
Like that of the immortal Dreamer's dream,  
In Bedford's mystic “den,” whose fame  
He'd never heard, nor knew the “Pilgrim's”  
name—

Or that sublimer song,  
By John of old, in Patmos' prison sung  
To the Celestial Throng;  
Whose dazzling visions of the Throne  
He'd never read, or heard, or known;  
He told the vision of his head  
While slumbering upon his bed;  
And spoke of that unutterable joy

Prepared on high,  
Beyond the sky,  
For sinners saved in Jesus when they die.

\* \* \* \* \*

He dies; the happy Indian dies,  
Closes his eyes to earth, and flies  
Up to the region of the skies.  
Angelic legions lead the way  
To the portals of celestial day:  
Wide spreads the news, all Heaven rings,  
Angels and ransomed spirits wave their wings,  
All lowly bending to the King of kings;  
Mingling their loftiest harmonies,  
Their sweetest, softest melodies,  
High heaven's eternal minstrelsies,  
With heart and voice and choral symphonies,  
Loud as the sounding of ten thousand seas,  
They shout him welcome to his heavenly home—  
"John Paul has come! John Paul has come!  
Bear the glad tidings far  
As the remotest star;  
Let every tongue  
The shout prolong;  
Sound the Redeemer's praise  
In loudest, loftiest lays;  
Your noblest anthems raise  
To everlasting days,  
To Him who brought him  
To his bright abode

Of perfect blessedness  
And everlasting peace,  
'The bosom of his Father and his God!'

Oh! bliss immortal! hail! all hail!  
All glory, honor, to the Lamb who died;  
Now seated glorious at His Father's side.  
Sound through the universe His name!  
His matchless love His fame proclaim!  
Till all His foes are put to shame.  
And let the story of the Cross prevail  
O'er every mountain, island, hill and dale  
Of the wide world, and Satan's power destroy—  
The wondrous news thrills every heart with joy—  
Wafted on the breeze by every swelling gale,  
Till sin and suffering, shame and sorrow fail:  
'Gainst Love Omnipotent no force prevail:  
Till all His foes subdued shall bow the knee  
To Him who died on Calvary's bloody tree.  
For lost and guilty men of every race,  
Of every nation, station, time and place.  
Oh swell the joyful notes of jubilee!  
The year of grace! the year of liberty!  
Burst! burst! ye prison bars! let man be free:  
He died for all, of every tribe and hue,  
Anglican, Indian, Ethiop, Greek and Jew.  
All! all are welcome; wide heaven's gates expand;  
There every name is known from every land,  
There burst hosannas, heaven's loud acclaim,



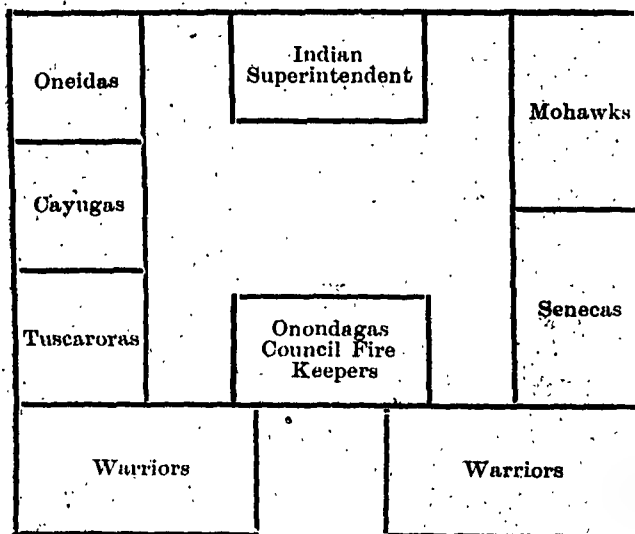
O'er every new-arrival, His name they name.  
While all the blood-washed throng,  
In accents loud and long,  
Their rapturous joy proclaim  
Shouting and singing, Glory to the Lamb!  
All praise to Him who sits upon the Throne,  
Who rules the universe, the Lord alone!  
Jehovah, Jesus, Saviour, Great I AM!  
To Him who bought us  
With His precious blood;  
To Him who brought us  
To this bright abode  
Of perfect blessedness  
And everlasting peace,  
"The bosom of our Saviour and our God!"

## CHAPTER XI.

### OUR INDIAN MISSIONS IN ONTARIO.

Our Indian mission work in Ontario is deeply interesting. A more complete account of it should be given than I can give here. Enough can be given, however, to inspire confidence and encourage missionaries among the Indians, of whatever tribe. I am indebted to Rev. George Constable, who has charge of the mission at Oshweken, and to Rev. W. E. Norton, D.D., Superintendent of Home Missions in Ontario, for most of the facts in this chapter.

The Six Nation Indians, amongst whom the mission work is conducted, are called the Iroquois. They were originally five nations: Mohawks, Senecas, Oniedas, Cayugas and Onondagas. In 1715 the Tuscaroras were expelled from North Carolina and joined the Iroquois in New York State. These together constitute the Six Nations. The government report of 1907 adds the Delawares to this confederation. The total number is 4,286. The old system of the women choosing chiefs for their clans who remain chiefs for life is in vogue there. There are now about 70 chiefs among them. They have a Common Council Fire. One of the most noted characters amongst these people was Joseph Brant, a pure Indian, to whose memory a beautiful monument has been erected in Brantford.



PLAN OF SIX NATIONS' COUNCIL HOUSE.

In 1784 they left New York State and came to Canada, and for their loyalty to the British Crown they were given a tract of land six miles wide on either side of the Grand River from mouth to source. This has been disposed of in one way and another till at the present there remains a reservation six by ten miles, situated within ten miles of the City of Brantford.

The Baptists have their missions on this reservation. They have three churches, the Tuscarora, the

Medina and the Johnsfield Baptist churches. There is also another Baptist mission among some of the Oneida tribe about thirteen miles from St. Thomas.

In 1842 some Baptist Indians from New York State, settled on the reserve near Brantford. Through their influence a church of 26 members was organized in May of that year and in November they numbered 103. The first meeting of the Tuscarora Baptist church was held under *three oak* trees, two of which still stand on the road near the Grand River. Soon after this a log house was secured in which to hold services.

The Medina mission was started in 1856, and Johnsfield in 1858, and the Oneida in 1866. The present membership of these churches is : Tuscarora, 137; Medina, 75; Johnsfield, 28. The membership of the Oneida mission is about 80. Between thirty and forty were baptized in 1907. A grand work is being done there. They have no settled pastor at present. They carry on the work largely themselves. Neighboring pastors help them occasionally. Pastors and other Christian workers who live near reservations could do a grand service for the Indian missions all over the country by visiting them and conducting services and Sunday schools. When we consider the number of these people who have been led to Christ through these missions, many of whom have gone to their everlasting abode with their Savior, it is enough to fill our hearts with joy and inspire us with increased zeal for the work.

*Church Buildings.*

Their first church building—built without hands—was the three oak trees already mentioned. There the believers built an altar unto the Lord, and there they worshipped ; and surely God was in that place.

In 1843 a log house was built. The present Tuscarora building was begun in 1858 and completed in 1864. The first Medina building and school-house was begun in 1857. The present one was completed in 1878, and the Johnsville 1859. The first missionaries received support from the American Foreign Mission Board for the space of twenty years—1850 to 1870. The work was then taken up by the Home Mission Board of Ontario. Those who labored in this mission will ever be held in honored remembrance: Reverends Minor, Landon, Carrier, Cusick, Longfish, Alexander Stewart, Benjamin Needham, Robert Cameron, ——— Tenant, W. G. White, Dr. Jeffrey, ——— Wicklow, and the present pastor, Rev. George Constable. Grateful mention is made of the services rendered the mission by Elder Burke, deacon of the Hartford Baptist church, three miles from Medina. For about fifty years this earnest Christian deacon did a great work among the Six Nations and visited their tribes in many other parts to tell them of the love of Christ and point them to Him for salvation. The names of Geo. Foster, Wm. Buck, B. G. Tisdale and others will always be gratefully remembered by the Six Nations Indians for the special interest they have taken in

Baptist missions amongst them. Special mention is made of Frank Foster, son of the late George Foster, C. Cook, Rev. S. J. Farmer, of Brantford, who are taking deep interest in the mission at present.

There are more evidences of progress amongst the Six Nations Indians than in many settlements of white people. But they are mixing with white people, of the lower class, and this is a drawback to their progress. This will be overcome by Christian teaching. In reply to a question: What is the prospect for Indian work? Mr. Constable says: "The harvest is great, but the laborers are few. There is certainly a grand work to be done. The door is now open, if our Baptists of Canada will only awake to the fact." Since I received this reply they have had a gracious revival at Ohsweken.

Recently a mission has been opened amongst the Indians in the Lake of the Woods district, where there is a great field for work. Regarding this mission and our Indian work in Ontario generally, Dr. Norton says:

"In the Lake of the Woods district, near Kenora, I suppose we have from 2,000 to 3,000 Indians. The estimates we have received generally give us about 2,000. Amongst these Indians there have been started at various times two or three missions. I think the Presbyterians undertook at one time to start an industrial school, but gave it up. The Methodists have a little mission on one of the islands and the Episco-

pallians have a small mission on another island; but they do not keep a missionary steadily at either of the places and I suppose that not over 300, or 400 at most, of these Indians have ever been touched by the services of these missions, so that there are probably over 2,000 Indians in the Lake of the Woods and Rainy River districts that are entirely pagan.

At Sabaskong, about 70 miles from Kenora, there is a Government school, with a residence attached. The Government has been unable to secure teachers for some time and so are glad to utilize missionaries for school work. Our missionaries, Mr. and Mrs. Harber, have gone to Sabaskong. Mrs. Harber has undertaken to teach the school. Rev. G. H. Harber is an Englishman who spent some years in the Congo mission in Africa, but on account of failing health was compelled to leave that mission. He came to Canada and has been for two or three years pastor of one of our churches. Having completely recovered his health, but having been forbidden to return to the Congo, he desired to re-enter distinctively mission work of some kind and so offered himself for our Indian mission at Kenora. He is now settled there and is hard at work studying the language. The Indians on these reserves are mostly the Ojibways, or sometimes called the Chippewas. I have been given to understand that away north of these Indians, between that district and the James Bay district, there are a good many hundreds, if not some thousands, of Indians, some of them of the

Ojibway and some of other tribes, who are altogether pagan.

Regarding the Indians on the Brantford reserve I may say that the Episcopalians have a mission at Oshweken, where our Tuscarora church is, and the Methodists have one or two missions on the reserve; so that Christianity has been pretty strongly introduced amongst them, but there are still, I suppose, from 500 to 1,000 Indians who are still pure pagans and who refuse to have anything to do with Christianity. The same is true of the Oneida Indians near St. Thomas, only that there are not so many of them still in paganism. There is another reserve between Chatham and Thamesville in the west, where I think the most of the Indians have been brought under Christian influences but where we have no Baptist work; and the same is true of another reserve at Walpole Island, near Dresden, where there is a large tribe of the Caughnawaga Indians. "These I understand have been mostly brought under Christian influences, although there are a few of them still in paganism. There are several other small Indian reserves in different parts of the province, with which I am unacquainted, but I know that we have no work amongst them."

I mention further on the noble assistance given to our Northwest Indian mission by the women and other friends in Ontario. This will be "counted in" when the full record of the work for Indians is made and the reward given.



## CHAPTER XII.

### OUR INDIANS MISSIONS IN MANITOBA.

#### *Present Conditions of Indian Life.*

Our Indian mission work in Manitoba abounds with interest. Some facts regarding the present conditions of Indian life are necessary in order to understand the nature of our mission work. "The old order is passing away." There are yet wandering tribes of Indians who live in their wild state without being changed or scarcely touched by civilization or Christianity in any form, but the larger number are on reservations, many of whom have been influenced by civilization and Christianity. Some have risen to citizenship and some are noble Christians, but many are yet heathen and many worse.

Some of our young people may not know what Indian reservations are or how they came to be, and a few words of explanation may be helpful. There are many Indian reservations in Canada. What I say here refers to those in the West.

Before the coming of the white man to the Great West the Indians roamed at will over the vast plains and through its forests. Mountains, hills, plains and forests, streams, rivers and lakes, with all their untold

wealth, were theirs. This was their hunting ground and home.

They were "monarchs of all they surveyed,  
Their right there was none to dispute;  
From the centre all round to the sea  
They were lords of the fowl and the brute."

But when civilization, with its feverish ambitions, advanced, and the white population gained sufficient foothold, it began to push the Indian back, and soon the Indians found the invaders in possession of their country. The Indians deserve praise for their patience and generally peaceful submission to the surrender of their heritage. Had we been in their place we should probably have resisted quite as forcibly.

#### *Surrender to the Government.*

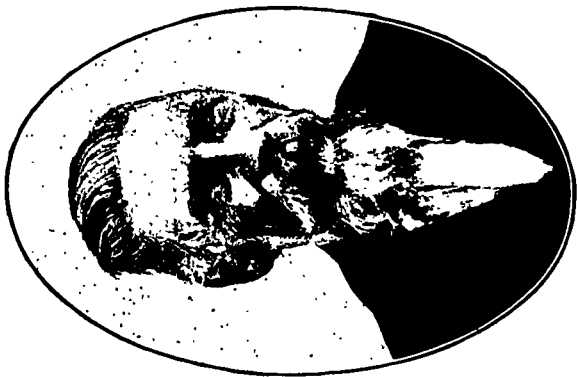
In process of time our Dominion Government made a "treaty" with the Indians, by which they surrendered their vast domain. In return the Government promised to reserve a portion of land for each band of Indians giving each family of five one square mile, an annual payment of \$25 to each chief, \$15 to each head man and \$5 to each other, irrespective of age or rank—this to continue "as long as the sun shines and the rivers flow." These portions of land are called "reservations," and the payments "treaty money," or simply "treaty." Additional amounts in goods, seed, cattle, implements,

etc., were promised, but these were temporary. Reservations are held in common by the tribe or band; no one has any individual right to any particular portion. For this comparatively small consideration the Indians in Manitoba and the Northwest Territories alone ceded in the various treaties, from 1871 to 1879, a total of 440,000 square miles of territory. From the treaty made by Lord Selkirk in 1817 by which the Crees and Saulteaux relinquished their rights to the Red River Settlement territory, until the present day, treaty after treaty has been made affecting various portions of Western Canada, until "the last west" was formally handed over to Hon. David Laird, as representative of Her Majesty, the late Queen, by Chief Keenoshayo at Lesser Slave Lake in 1899.

When we think of this vast domain with its untold resources we should surely be impressed with the advantage we have gained in the transaction. From a commercial standpoint alone we are their debtors. We should deal nobly and generously with them. Yet our obligation from a commercial standpoint is comparatively small. In a yet deeper sense, we who are the recipients of the saving grace of Jesus are debtors to the Indians. Our salvation has put us under obligation to tell them of that Saviour, and to strive for their salvation. So from every point we owe them much, but from the viewpoint of grace we owe them most, and we have done little to meet that obligation. The purpose of this writing is to endeavor



REV. W. H. PRINCE



REV. J. SANDERSON



to awaken our people not only to our obligation, but our opportunity and privilege in thus carrying out our Lord's last will and command. The work has difficulties and discouragements, but where and to what people has pioneer mission work ever been easy and without discouragement? Read the history of pioneer mission work in other lands and see what missionaries there encountered and endured; and read the story of the cross and see what Jesus endured to save a lost world.

*The Beginning of Our Indian Mission Work  
in the West.*

Long before we began Indian mission work in the West the Roman Catholic, English Church, Methodists and Presbyterians had missions established, and these bodies deserve much praise for their zeal and self-sacrifice in these efforts. The hardships and dangers some of these pioneers faced are thrilling to relate. The McDougalls and others among the Methodists have won wide fame in their labors amongst the tribes along the Rocky Mountains and other parts. Dr. Wm. Moore, representing the Presbyterians, and others have also distinguished themselves in mission work amongst these people. The gospel and the onward march of civilization have greatly changed conditions since the early days of the work. But while much has been done vast numbers of the Indians are, so far as true religion is concerned, unchanged. Civilization, so-called, has not helped the Indian to be a Christian. Many are yet pagan, and many worse than they were

in their undisturbed paganism. We must realize our obligation to do what we can to lead these people to the true and full knowledge of Christ, without whom they are lost. Who can refuse such an effort?

For some time before we had taken any visible step to open mission work among the Indians of the West, some of our people who came in contact with them and saw their need and the opportunity for work amongst them and felt our obligation to give them the simple gospel, were praying that a way might be opened to make known to them the Saviour's redeeming love. That was the first step and an important one, although few saw it.

A mission founded in true prayer will not fail, as monuments on those places where missions were so founded and the greater monuments of converted heathen in various lands attest.

The first appeal for this Indian work came from Portage la Prairie Sunday school. It stands to their credit on the records, and will never fade out. The appeal was in the form of a resolution, and was signed on behalf of the Sunday school by A. T. Robinson and T. M. Marshall. The school, with only 60 scholars, pledged \$100 to open the mission. It is no wonder that we find the names of these two young men recurring all along the course of our work since then, taking prominent and leading positions, in which they continue until this day.

The late Mrs. (Rev.) A. A. Cameron, of precious memory, who was always to the front in Christian

work, read the appeal to the Women's Home and Foreign Missionary Society of the West at their Board meeting, December 13th, 1888. The appeal was directly on behalf of a tribe of what is called Chippeway or Bungalow Indians living near Portage la Prairie. They were all heathen. Their ancestors are supposed to have come from the Ottawa Valley many years ago. The Ottawa Valley has changed much since then. What has made the change? Those Indians have made little or no progress towards betterment in life in any way. They are still heathen.

The appeal met with immediate response, as the following brief resolution passed at the meeting shows:

"The Indian work has our hearty approval."

A committee was appointed to take the matter up and the next step taken was on February 14, 1889, when a resolution, moved by Mrs. Blackhall and seconded by Mrs. Dalglish, was passed, "That we assume the work among the Indians if the way opens." On July 8, 1889, Miss Phoebe Parsons (now Mrs. H. C. Howard) offered herself as missionary and was appointed to the work the following September. Thus the women have the honor of beginning the work. Mrs. Howard has the honor of being our pioneer missionary to the Indians of Western Canada.

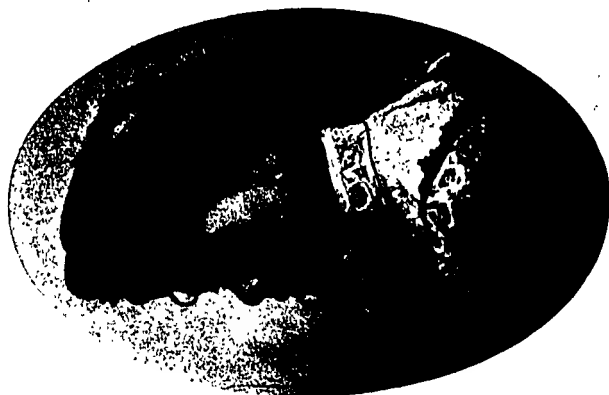
After a few weeks on the reservation Miss Parsons gave a report, a few extracts from which will show the task which she faced and the spirit in which she set about it.

"I cannot say much for the work yet. I find it



will take time and patience to do anything with the people. When I saw them looking so wild, with painted faces, heads plumed with feathers and pieces of fur, hair braided and tied with gay ribbons with a number of thimbles at the end, I thought, Have they souls to save? When I went into their tents I began to realize they do need the love of Jesus just as we do. At first a feeling of uselessness came over me. 'I will just go back home; I can be of no use here.' But Isaiah 50: 7 came to me: 'The Lord God will help me; therefore shall I not be confounded; therefore have I set my face like a flint, and I know that I shall not be ashamed.' I think the love of Christ constrained me."

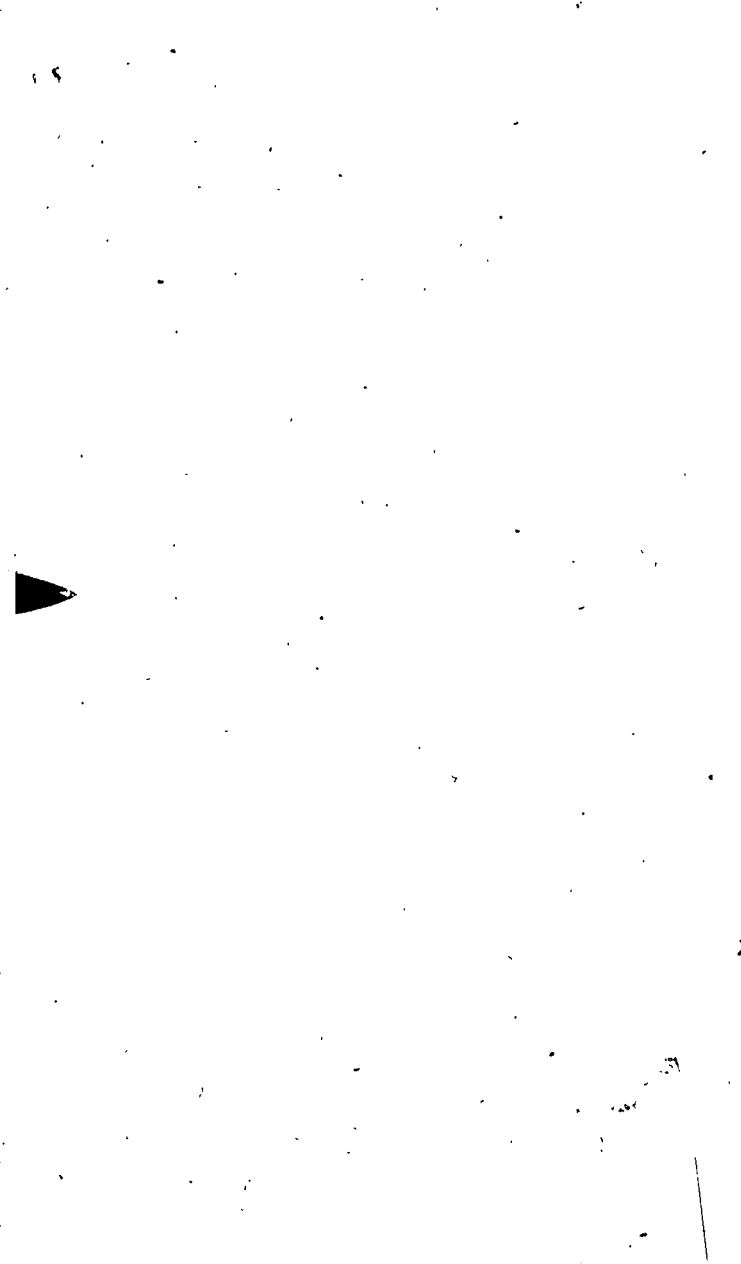
What else would keep a refined, sensitive young woman at such depressing work? No Christian helper was near; surely none other than the invisible Helper and Friend could sustain her and give her courage for such work. Lack of money and the conditions of the work made it necessary to discontinue on that reservation for a time, but the soul-saving enterprise was launched, and although then and many times since it has met rough weather it has rescued many a sinking soul and is still afloat. One difficulty at the beginning of the work arose out of the fact that the missionary did not know the Indian language, and the Indians knew very little English. This makes our work difficult yet, but not so much as at the beginning. Many of the Indians can speak English and two of our missionaries, John Sanderson and A. Daffee and some of our Indian converts can speak fluently in Indian, and



MISS ISABEL CRAWFORD



MRS. H. C. HOWARD



Brother J. S. Clark is learning the language. We need missionaries who can speak Indian as well as English. We must go to the Indian, as well as to other people, with the gospel in their own language until they learn ours.

About this time negotiations were entered into with the Women's Missionary Society of Ontario with a view to co-operation. At their convention in October, 1891, the women of the East decided to enter into co-operation with the West and assumed three-fourths of the expense of the mission. The sisters of the Maritime Provinces also helped in supporting the work. Friends from abroad became interested and sent gifts, some of which came from India. Now our western Indians are contributing to foreign missions.

Search was made for a missionary and, at the beginning, appeal was made by earnest prayer to the Lord of the harvest to send laborers into the great harvest field. March 1st, 1891, the answer came. On that date William Henry Prince was received into Rupert St. (now First) Baptist Church, Winnipeg. Mr. Prince was the son of the chief of St. Peter's reservation. This reservation was about twenty-two miles north of Winnipeg and had a population of about sixteen hundred Indians. Mr. Prince had a fair education, having been for a time at St. John's College and had taught school, and for three years preached as an Episcopalian missionary. He was led to realize that he was not saved in Christ and after much sorrow and anxiety learned the way of life. He was converted

and baptized among the Plymouth Brethren. Mr. John Frazer, who now resides near West Selkirk, met Mr. Prince, and after hearing his experience advised him to see Rev. A. Grant and after an interview with him he joined the church of which Mr. Grant was then the pastor. Mr. Grant took a deep interest in the Indian work and with a loving heart and generous hand supported Mr. Prince and the mission until his death. The day after Mr. Prince was received into the church he was appointed by the Women's Board to make a tour of the reservations on the shores of Lake Winnipeg and report as to the best locality for establishing a mission. After a three weeks' tour he gave an account of his trip which was encouraging; some of those he visited were heathen and anxious to hear the story of Jesus.

At the convention held in July, 1891, Mr. Prince was appointed missionary to the Indians for one year; from then until November 1st, 1893, he was our only missionary to the Indians in all Western Canada. During this time he made his headquarters at his home at St. Peter's and the first converts were his wife, his father and mother and sister. He labored with great zeal. He went among the Indians like the "New Light" preachers of the Maritime Provinces, and awakened great interest in the story of Jesus and salvation. Being of a strong constitution he endured great hardship, especially on the trips in winter. An idea of the abundance of his labors may be gathered from his report of 1895: 73 sermons, 150 meetings, 230

visits, two trips north, six trips west, four trips around Lake Winnipeg, 30 visits to sick-beds, 110 baptisms. He met much opposition at some places, which was aroused for the most part by white people opposed to our work amongst the Indians. On one of his early trips he had been travelling all day in a bad storm. When evening came he sought a house to lodge in for the night, but was refused admittance. He tried others, but no one would let him in. This was strange conduct for Indians, who are noted for their hospitality. He camped in the woods, but found that himself and his dogs were being drifted over with snow. He saw a light across the river and tried once more to get shelter. He was allowed into the outside kitchen, where the man kept his dogs, and this on condition he would not bother him with his religion. The man told him they had heard he was coming and was teaching false doctrine. So he promised he would not bother him, but got permission to sing and read and pray in the part of the house he occupied. As he thus went through his evening devotions the man of the house came out and invited him in, and next day sent word to the people to come and hear him. He remained there some days preaching, and several professed to be saved.

In the early part of the mission's history the Episcopalian body, who were carrying on missions amongst the Indians in the country, opposed our efforts very strongly and this unsettled the minds of many of our people in the East as to the wisdom and

conduct of our mission. This hindered our work.

At a meeting of the synod, held in Winnipeg, an influential committee from that body waited on our convention, which met at the same time, and presented a long list of grievances they had regarding our Indian work. They stated among other things, that we had intruded upon their mission, which was organized prior to ours, and that nearly all the Indians had been Christianized, both at St. Peter's and Fairford.

A few words of explanation should be made here for the benefit of any who may not understand the case. I may say, first: Our Episcopalian brethren did not understand our motives or our reasons for the work we undertook. We would have been very glad if the Indians had been Christianized, as we understand what it is to be a Christian, but very few of the Indians are Christians yet, and there were fewer then. Moreover, the work was thrust upon us. Mr. Prince had gathered about him converts who, with himself, sought our fellowship before we began mission work at St. Peter's. We felt we should care for those thus seeking and entering our fellowship. Besides this, when we attempted to open work on a reservation almost wholly heathen our purpose was changed by unfriendly influence working against our proposition. These and other circumstances pressed this work upon us, and it would stand more largely to our credit if we had done much more and widespread work. There is so much to be done, all missionary societies should give each other the heartiest sympathy and fullest co-

operation they can, consistent with their views of truth and service, and rejoice in each others success in doing good.

In July, 1891, Mr. Prince was ordained, after a very thorough and satisfactory examination. His eloquence and fiery zeal fitted him better for evangelistic work than as pastor or manager of a mission. It was found a white man was needed to direct the work and thus leave Mr. Prince free to herald the gospel far and wide.

It was decided at our convention in July, 1901, that our Indian work be under the direction of an Indian Board of nine members: four men and five women. The first committee was composed of the following:—Mesdames Dr. C. W. Clark, W. H. Fares, G. Smith, J. G. Lee and —Johnson; Messrs. Wm. Findlay, J. F. McIntyre, R. J. Kennedy and I. E. Fairchild. This Board was to submit reports to the Women's Board.

Through the efforts of the late Alexander Grant a plot of about three acres of land was secured from the Indians of St. Peter's for mission purposes on the reservation. In the fall of 1907 the Indians handed over the reservation to the Dominion Government, and the next spring, when the land was surveyed and allotted, the plot was included within Mr. Prince's. and as there was no record kept of the original transfer to us, we bought it then from Mr. Prince for \$100. The plot contains two chains in width from the Red



River to the main highway, and is a most beautiful location.

Mr. Grant had the joy of baptizing a good many Indians, who came to Winnipeg for that purpose. These were occasions of extraordinary delight to him as well as to them. A log house that was on the land secured and which had been a residence of the Hudson's Bay official, Mr. D. McLean, at that place, was bought and converted into a Baptist meeting house and served also as a residence for the missionary.

Nov. 1st, 1893, Rev. B. Davies was appointed superintendent of our Indian mission work, with headquarters at St. Peter's. The Women's Missionary Society, of Ontario, and the women of the West united in supporting him. Brother Davies had been pastor of our church at Stonewall, Manitoba, for some years and he and Mrs. Davies were well equipped in intellect and heart for their important and responsible position. There was no suitable house, either for residence or for the service. The one just mentioned had to serve both purposes. The discomfort must have been taxing, especially in the severe winter weather. January 11th, 1894, a church was organized with 29 members. Mr. and Mrs. Davies labored on, doing good work until the following April, when they removed to Portage la Prairie and took up the work began there by Miss Parsons. They were assisted by Mrs. Wilson, of Portage, and were supported and directed by the Women's Board of Ontario. Mr. Prince took the work at St. Peter's. August 2nd the first house of worship

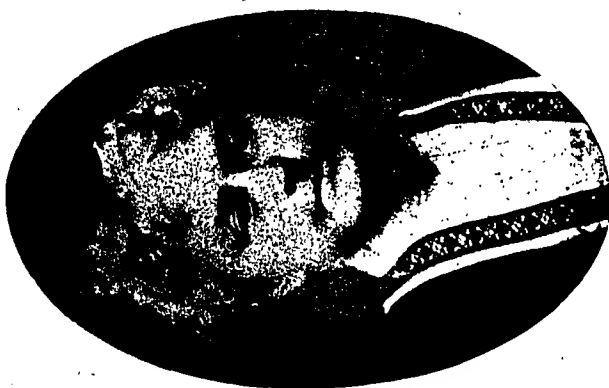
was opened for services. This was simply the Hudson's Bay building mentioned that had been remodelled at a cost of \$350. It was a time of great rejoicing, especially among the Baptists. A company of friends from Winnipeg came down to the services. Many times have the friends in Winnipeg encouraged the workers and helped the work by such visits. They always came with cheering words and full baskets. A porch and a bell were added to the building later. This building served a good purpose until the present fine edifice was erected, when it was reconstructed into a schoolhouse for the mission and is still in good order. In the meantime Mr. Prince continued the work at St. Peter's and northern reservations—Fairford, St. Martins and other parts.

In 1895 Mr. Davies severed his connection with the work at Portage and Rev. S. Van Tassel was appointed in his place. Mr. Van Tassel had been a missionary in Arabia and had gained much experience in mission work.

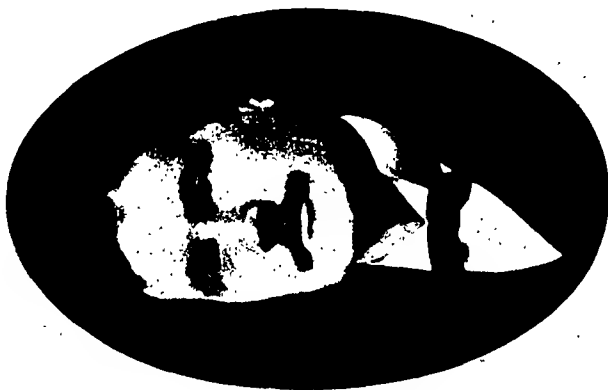
In 1896 a new arrangement came into effect between the Indian Committee of Ontario and the Women's Board of Manitoba and the Northwest. By this arrangement Mr. Van Tassel was removed to St. Peter's, where he worked in conjunction with Mr. Prince. In the fall of 1896 Mr. Prince went to Fairford as resident missionary. Having no proper house and other disadvantages Mr. Van Tassel severed his connection with the work and Mr. Prince became pastor of the St. Peter's church again.

About this time Mr. John Sanderson became our missionary at Fairford and Alfred Daffee at Little Saskatchewan, where they have continued to do faithful work ever since. In a subsequent chapter an account is given of how the work in the north was opened and its trials and triumphs since.

It need not be supposed that this difficult mission work in which we had little experience has been carried on without any jar in the machinery. At times serious difficulties arose from different quarters. Without were foes; within were fears and differences of opinion. It is the glory of our religion that it upholds us amidst our difficulties and guides us into the way of peace. After Mr. Van Tassel resigned, search was made for his successor. Much care and anxiety rested on those who had the work in charge, particularly in these intervals when there was no white missionary on the field. At this time, as before, they took the matter to the Lord in prayer and as before were heard and helped. November 24th, 1899, Brother and Sister R. W. Sharpe came to the work. Mr. Sharpe had been a merchant in London, Ont., and for many years an active Christian worker. He felt impressed that he should leave his business and give himself entirely to Christian work, and this field was inviting for such work. The change in the conditions of life from a beautiful home in London, with its delightful surroundings and friends, to the home available here then, was very great. Only those in close touch with the mission can understand the difficulties they and



Mrs. B. DAVIES



REV. B. DAVIES



their predecessors in the work had to struggle against and the depressing conditions of life amidst which they had to live and labor. We must not forget the noble part these faithful women, the missionaries' wives, have taken. Upon them has rested a large share of the active work on the field, and they must have felt keenly the loneliness in being removed so far from friends and loved ones. The inspiration of their life, both in the work and in the home, has had more to do in sustaining and advancing the mission than we can fully describe. No man would continue long on these fields without a home ; and, moreover, a well-ordered house is an absolute necessity to the work. "What have they seen in thy house?" That will be the conception of domestic life the missionary may expect to impress upon the people amongst whom he lives and labors.

At first Mr. Sharpe was appointed pastor of the church temporarily and Mr. Prince travelling missionary, in which position he continued until the following June, when his connection with the mission work ceased. Mr. Prince has been much praised and much blamed. It is not the prerogative of the historian to pronounce judgment in such cases ; he is wiser to confine himself to bare historical facts, but those he is under obligation to state correctly. When judging the conduct of one another we should keep in mind our own frailties and shortcomings. As Barrie says : "For them that have china plates themselves is the maist careful no to break the china plates of others." In our

judgment of Indian character we must not forget the conditions of life in which they have lived until recently and those in which they live now and their disadvantages in rising to high ideals of life and character. Whatever Mr. Prince's shortcomings, no correct account of our Indian mission work in this country can be given without giving him and his work a large place. Through him this Indian work was begun and he alone carried it on much of the time for several years, and most of the Indians, both at St. Peter's and on the northern reservations, who have been saved, were led to Christ by him. He labored hard and endured much hardship, and preached the gospel to multitudes near and far. This we must not forget or neglect to mention in the records of the mission. "Happily for us, God not man is the Judge, and He looks down on earth with larger other eyes than ours. To make allowance for us all."

From October, 1899, to February, 1900, Mr. Sharpe was absent from the mission.

Upon his return he was appointed permanent pastor of St. Peter's church and a few months later was made supervisor of Indian work, and shortly afterwards was ordained to the ministry. He entered upon his duties with all his powers and continued with unabated zeal for eight years. He was nobly supported in his efforts by his equally consecrated wife, and daughter Helen. For a time they were much handicapped by not having a suitable residence near, but before they left a fine residence was erected, and

largely through their efforts a beautiful house of worship built at a cost of about \$1,500. This house was dedicated November 27th, 1901, free of debt, the people themselves giving \$217 cash and 174 days' work. The white members of the congregation gave a large portion of this, friends of the mission giving the remainder. The old building that had already been converted was then converted again. This time it was reconstructed into a schoolhouse. In this Mr. Sharpe taught a week-day school and did a work that has been a great blessing to many children of the community. At this time he was also distributing clothing amongst the poor people. Some idea of his labors may be gained by keeping in mind this great variety of work he had on hand—building, teaching, ministering to the sick and needy, making trips to northern reservations, together with his regular pastoral work. He had many difficulties and cares. He had also many joys. Many were led out of the darkness of sin into the light of Christ. I regret I have been unable to get a picture of Mr. and Mrs. Sharpe.

When the present missionaries, Mr. and Mrs. H. G. Mellick, took up the work, August 15th, 1907, the church membership was 68, and the Sunday school roll had 60 names. The church has at present about a dozen white members. There is no church organization in the North. In 1901 there were 66 professed converts. Making allowance for a good many who are ~~not walking~~ worthily, there are still a good many living to the praise of the Redeemer and many have



passed into His presence in peace and joy since the mission opened.

At the annual business meeting held shortly after the present missionaries settled here, two white deacons were appointed to serve with three Indian deacons. The services continue to be held at St. Peter's in English and Cree. In winter, services are held at St. John's (Devil's Creek). Two of the Indian deacons take charge of these services most of the time.

A municipal school has been opened in the district near St. Peter's church and the church week-day school has been discontinued.

The white missionaries do medical work as far as their knowledge enables them. Brother Clark recently completed a regular medical course in order to fit himself more fully to help these people. Dr. Walters of Winnipeg, has been making occasional visits to St. Peter's, giving medical assistance and addresses on the care of health. His services, which he gives free, are thankfully received and are helpful to the work generally. February 20th, 1908, a Mission Circle was organized at St. Peter's with twelve members—Mrs. H. G. Mellick, president; Mrs. A. Davies, treasurer, and Miss Edith McIvor, secretary. This is an educative force that will do much good. The study of missions is a powerful agency for the enlightenment of any people. Here, besides the society's regular meetings, public services are held in which the movements of Christianity throughout the world are made known to the people. Regular offerings for missions are given

by the church and the mission circle, so that some of those who were once heathen are now giving to send the gospel to those who are heathen still, who are neither of their tribe nor race but for whom Christ died as He died for them.

On September 24th, 1907, the Indians of St. Peter's handed over the reservation to the Dominion Government. In consideration of this they are given titles to definite portions of the land. They can remain on their farms or sell them, as they choose. They are also given a new reservation about 75 miles north of St. Peter's, on the west shore of Lake Winnipeg. Some of the Indians will go to the new reservation and our Indian mission here will become less Indian and more largely white but will continue of a mixed character for a long time. A new mission must be opened on the new reservation for those who leave here and for others we can reach through them. This will be a splendid opportunity for enlarging our work, but if we fail in this movement much of what we have gained will be lost and all our Indian work in Western Canada get a setback which will be hard to counteract in the future.

## CHAPTER XIII.

### MISSION AT FAIRFORD AND OTHER NORTHERN RESERVATIONS.

Our mission in the North is connected with St. Peter's, yet forms a chapter by itself. I can give but a brief sketch here of its beginnings and progress, its trials and triumphs.

#### *The Opening of the Work.*

Reference has been made, frequently to Mr. Prince's missionary tours to northern reservations and amongst Indian bands at other places. He went from place to place and from tent to tent heralding the glad tidings, and many hearing believed. Some account of the hardship and opposition with which he met has been mentioned previously. It is quite certain he spread the gospel, as we understand it, amongst a host of his fellow-Indians, many of whom would never otherwise have heard the way of salvation. So far as we can judge, a large number were led to Christ by him, many of whom have gone to the "happy hunting ground." Quite likely, many who professed faith were not truly converted; others were overcome by temptation; yet a good many were truly saved, of whom some are yet living and giving proof of their salvation. It was through Mr. Prince's preaching on

one of those northern tours that John Sanderson, our faithful missionary at Fairford, was converted, and Albert Daffee at Little Saskatchewan. From Broken-head River a young Indian whose parents were still heathen wrote to Mr. Prince when dying: "I am going home to be with Jesus; see my dear father and tell him of Jesus." Another one wrote, shortly after one of Mr. Prince's visits: "We all thank our God that you came and told us of Jesus Christ. We are sorry that you leave us; we want to hear more. Send us letter and tell all your white brothers that we love them and thank them that you sent to us." He returned from one of his trips shortly before the death of his mother. She said she had been praying to God to send him back before she died. She was one of the first he led to Christ.

Shortly after Mr. Sharpe settled at St. Peter's he wrote of the death of Murdock Belfour, who died in peace and joy: "No mist or uncertainty concerning the future beclouded his mind."

On Mr. Prince's return from these trips year by year, and frequently more than once a year, he gave reports of his work. While his reports of conversions cheered those supporting the mission, some doubted that they represented the facts; that while there might not be any intention to misrepresent the facts, there might be a misunderstanding of what constituted sufficient evidence of true conversion. It was believed, however, there were many genuine conversions and those converts should be cared for.

In 1895, when Brother B. Davies resigned, the Indian work was readjusted and its oversight given to the General Superintendent. The writer held that position at that time and in order to be able to give definite and intelligent advice he made a tour around the lakes where Mr. Prince had been preaching. Mrs. Mellick accompanied me, that in the mouth of at least one white witness my report might be established. I was told she was the first white woman that had visited some of those parts to that date. The following account of that tour, which was written as we travelled, will be of interest, and explain the situation as it appeared then.

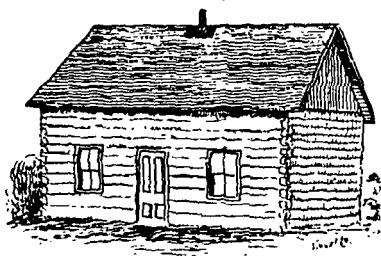
#### *A Missionary Tour Among the Indians.*

In order to show the conditions under which the missionary must labor I will give a simple rehearsal of what we saw and heard; but space and other limitations forbid a minute description.

It must be borne in mind that the lakes on which we are to travel are very large. Lake Winnipeg is over three hundred miles in length and Lake Manitoba one hundred and twenty-five miles. It must also be understood that there are no regular passenger boats on these lakes, so we must take such passage as we may secure through the kindness of companies trading in fish, furs and lumber, etc., and on the rivers between these lakes we must go by canoe or portage across on foot or cart. As the trip takes three weeks, more or less, we must carry supplies for that time, and have all



REV. J. S. AND MRS. CLARK



FAIRFORD MISSION HOUSE



necessary cooking utensils. Then we must take our tent and bedding, as there is no other suitable sleeping accommodation either on the boat or on the land.

We took a kodak and took pictures of the important places and of the converts at the different reserves we visited. Our gun is also stored amongst our stuff in case of wolves or bears molesting our tent at night and for game by day. This served us good purpose many times in replenishing our wasting store.

And now that we are fairly well fitted out for our expedition in tent, we take train for Westbourne seventy miles northwest of Winnipeg. We went by Lake Manitoba, at the head of which we expected to meet our Indian missionary, Mr. Prince, who had gone on some weeks before in order to meet the Indians when treaty-money was being paid, for the Indians gather home to their reserves at that time. On reaching the boat we found she was not yet ready to leave, so we were taken in charge by Brother Peter Cameron, who is well known here as one of the standard-bearers of the Baptist cause and a warm friend of the Indians. When the ship was ready we were put on board with all our belongings, and we bade adieu to mails, telegrams and railroads and all such annoyances. It is a peculiar craft for passengers in which we sailed; a barge 200 feet long, flat bottom and no deck. In this we pitched our tent and settled down for the voyage, towed by a tug. The Captain, Mr. Peter McArthur, though not a Baptist, was interested in our mission, and gave us free passage and showed us great kind-



ness. My first exciting experience was to get poisoned. While gathering water lilies just before going on board ship, I touched some poison weeds.

In order to have an early start on the lake we started down the river in the evening and tied our ship to the trees for the night. The mosquitos came on board in clouds and held service all night, singing over us and preying on us. Oh to be even tarred and feathered to be shielded from these pests. Next morning my hands and feet were swollen with the poison and mosquito bites. For several days I could not wash, a luxury for which I often wished when a boy. I was also excused for a short time from washing the dishes; but I was able for the rougher jobs about the tent and for meals.

The sail on the lake was delightful; by capes and bays and amongst beautiful islands where the cormorant, loon, pelican and other birds make their summer resort.

The sailors were mostly half-breeds and Scandinavians. They paid us great respect. We spent the evenings singing hymns, in which they joined. Sunday afternoon we reached Fairford, after two days and two nights sail, making one hundred and ten miles. Here we expected to meet Mr. Prince; but no one was to be seen at the landing but the watchman. The settlement is some distance away. Our plans were made to go down to the mouth of the Little Saskatchewan at Lake Winnipeg and visit the reservations along the

bank and get back in time to return by the boat on which we came; but we found that the distance was too great—about seventy miles one way, and returning we must ascend strong rapids where the canoe would have to be drawn by ropes from the shore. Yet our trip would be of little profit to ourselves or the work unless we visited the reservations, and unless we met Mr. Prince we could not converse with the Indians.

Early Monday morning we packed our stuff and started in search of Prince. We engaged a half-breed to take us down the river to Lower Fairford, twelve miles from the landing. He had no safe canoe, so loaded us on a rough wagon and proceeded through the woods. The road was almost impassable—deep muskegs studded with rocks, and fallen trees across the path. The Indians usually make a road around any fallen tree they cannot climb over. The flies came against us like rain and the heat was intense. Soon we reached the fort where there is a Hudson's Bay post. Beyond a little distance is the Church of England mission. Mr. Bruce, the missionary, received us very kindly. He had been there forty years. He told us he had heard of Prince. Many of the people had been down the river to where he was preaching and baptizing, and the talk of the district centred in the work going on there. The Indians greeted us as we passed, and one of the counsellors called on us, probably curious to know our mission. As we intended to return that way, we made only a short stay. Soon we met a messenger on horseback. The report of our

coming flew like lightning. It is surprising how news is carried amongst the Indians; they know what is taking place for miles around them. After plunging through another deep wood we emerged from the cloud of flies and lifting up our veils we beheld the Indian encampment just across the river. A boat came over for us and as we landed in the midst of the tents the converts came down in a body from a house where the meetings were held, singing in Cree as they marched—

A spee-che sa-ke-tat us-ke

Ka tip-a-ye-che-kat

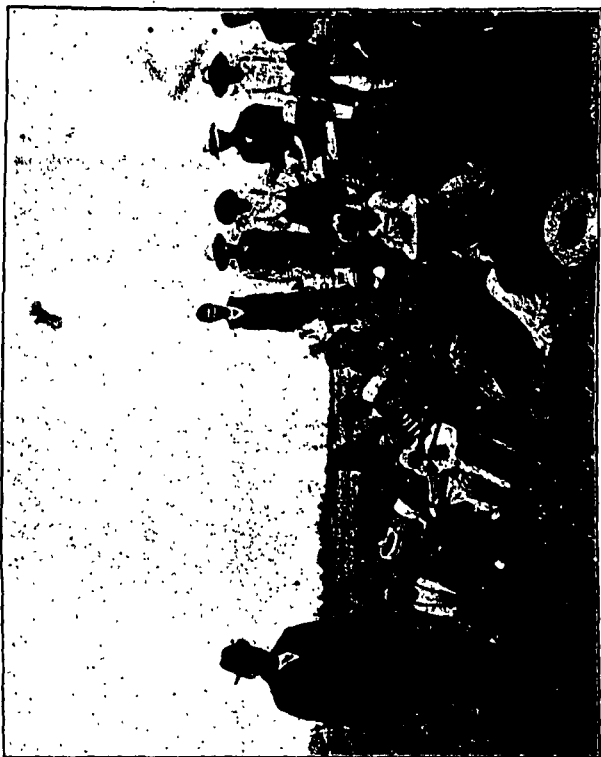
“God loved a world of sinners lost

And ruined by the fall.”

Chorus—Kis-ta-ye-tah-ko sa Jesu—

“Glory be to Jesus.”

They have a collection of hymns translated into Cree as above, by Mrs. Hunter, for use in Church of England. They sing with great enthusiasm and wonderful sweetness. They gave us a hearty welcome, each one shaking hands with us as we stepped on the shore. Our tent was pitched near the home of an intelligent half-breed, who with his family showed us great kindness. Here we found Mr. Prince. He had been holding meetings for several days, and that morning baptized twenty-five converts. Fourteen were baptized the day before. Meetings were held that evening, and the next morning nine more were baptized. Nearly all day was spent in service. The converts gathered and for the first time (for the most of



CONVERTS AT SANDY BAY, 1895  
To the left Mr. Prince and Mrs. Mellick



them) partook of the Lord's supper. The next morning before we left, eight more were baptized, making altogether fifty-six baptized in that place during the meetings, some of whom were from other reserves. Many of these had been converted through Mr. Prince's labors on former visits. Some of them were directly out of heathenism, never having had any connection with any Christian religion.

The services were orderly and very solemn and impressive. As each newly baptized person came up from the water the converts met him and gave him a personal hand of fellowship. There are now twenty-nine baptized believers on this reservation (Fairford).

They have some lumber on the ground ready for building a meeting house; but they have no one to direct the work. This house must be completed this fall, for which \$200 will be needed.

We must now decide on our home trip, whether to return the way we came or by Lake Winnipeg. Mr. Prince told us the Indians were expecting us at the reservations ahead and would be greatly disappointed if we did not come. He assured us they would convey us on our way safely, so we despatched a messenger to the fort for more supplies, for Mr. Prince had been out for several days and had to depend on his gun and net much of the way coming. He was now sharing such as his brethren could provide.

Several Indians are to accompany us, and 150 miles of water lies between us and the nearest port for steamboat or supplies, and no one could tell how many

delays we would have.

When all was ready and we had taken pictures of the place and the converts, we had a most touching farewell meeting. As we moved off, we sang "God be with you till we meet again." We were joined in the parting song by the converts on the shore. Down the Fairford River we glided, accompanied by several Indians, amongst whom was a chief from a distant reserve.

In the afternoon we reached Sandy Bay reservation (on Lake St. Martins). There we met another company of Indians waiting on the shore for us. The river winds, and many of those from the reservation we left came across on foot, swimming the creeks, and reached the encampment before us. We pitched our tent in the midst of them. One has a sense of perfect safety, both of person and property, amongst the Indians. The dogs were our only annoyance. People wonder why the Indians keep so many dogs; but they serve them as our horses serve us. All their winter travelling is done with dogs, and in summer they draw their boats up the rapids with them, and in the chase they are indispensable. These dogs get scanty feed in summer when they are not worked hard, and when those belonging to a whole encampment of Indians gather around your tent, they need close attention. One day we had a choice fish given us for dinner. I put it safely in the tent. The next I heard of it was when my wife came with a disappointed look asking.

"Where is our fish"? Of course, I knew, and so did the dog that took it. What provokes one the more is they do not understand English. It was no use to scold them except in Cree, so I had to learn enough to speak to the dogs. That evening we gathered the Indians around the camp-fire and had a delightful service. Next morning Mr. Prince baptized five—in all, ten at that place. We have now seventeen members there. After a farewell service we launched out again. I was told before leaving home to have nothing to do with birch bark canoes (by our dear departed Brother Grant, who not long after lost his life in a canoe). First, we only ventured for a short trip on the river: now we find ourselves out on the Lake St. Martins (a body of water twenty-five miles in length), in a breeze that made the whitecaps roll into our little bark. Soon I found myself sitting in a puddle of water, but I had to keep still or I would be sitting in a bigger puddle. It is wonderful how these little canoes ride over the billows. Sixteen miles of this and we are landed at St. Martin's reservation to see the brethren and, if possible, secure a boat to take us on the Lake Winnipeg voyage. There were twenty-seven baptized there who, with one before, make a good beginning for a church. In the afternoon we started out on the lake again, if possible to reach the entrance of the Little Saskatchewan River before night. This river flows from Lake St. Martins to Lake Winnipeg, and as the latter lake is nearly 100 feet lower than the former, the water dashes over its rocky bed at a furious rate

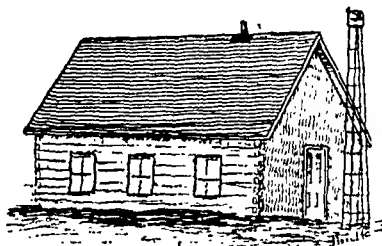


making canoeing very dangerous.

At nightfall we reached our desired haven and pitched our tent at the grave of "One Foot." This was the most dreary and lonely place we saw on our trip, and to add deeper gloom to the scene, a fierce thunderstorm came on, with a downpour of rain. The long weeds we beat down for mattresses stung like wasps. Some of the party (ten in all) went in search of ducks, while the rest made a fire and cooked the supper. Early in the morning, without breakfast, we rolled our tents and left the place. Thirty miles yet to the shore of Lake Winnipeg, parts of the way through foaming rapids, among jagged rocks, but the sharp eyes of the Indian guides see the stones in time to clear them. They can do this in strange waters, and even at night. Our frail canoe, with four of us in it, skims the waters as we leap down from the heights. Near night we reach the mouth of the river, where the reservation or settlement of Little Saskatchewan is situated, and the vast expanse of Lake Winnipeg stretches out before us, 200 miles between us and home.

This is the most desirable place for an Indian reservation we saw on our travels. The land is fairly good and a fine quality of fish—goldeyes, whitefish, sturgeon, etc.—abound in the bay at the mouth of the river. Game is also plentiful.

— For some reason most of the Indians had left the place. They found, however, that the place to which they moved was not so good, and now they are coming back. They number now, according to the last report,



FAIRFORD CHAPEL



LITTLE SASKATCHEWAN CHAPEL  
John Passage to the left



105, but there are probably not quite that many. There are twenty children of school age, but they have no teacher. There are no other denominations holding service there but ourselves. They have a neat little house of worship. Brother John Passage, a very earnest and intelligent Indian, conducts service very acceptably. He is a fine singer. He accompanied Mr. Prince on his tour and did good service. He was one of those who opposed Mr. Prince most fiercely on his first missionary tour into that part of the country. Now he is one of the most enthusiastic workers for the cause he once tried to destroy. When he was converted he felt so strongly his duty to be baptized that he went down into the river and baptized himself. On Mr Prince's next trip he was baptized properly.

We spent our second Sunday there. At the close of the morning service we remembered the Lord's death, after which six persons were baptized, four of whom were directly out of heathenism. An interesting incident of the day was a marriage. One of those out of heathenism who was baptized was an old man who had three wives at one time—amongst the heathen a man is allowed as many wives as he can support. The one that he loved best, who was also just out of heathenism, was not considered, according to British law, legally his, and now that they had become Christians they decided to be lawfully married, so Mr. Prince published them at service and in the afternoon the marriage took place. The bridegroom was about 75 years of age, dressed in pants and shirt and girt

about with a bright scarf. She was about his equal in all respects. A ring was procured and the knot well tied. They were greatly pleased with the ceremony and they went home happy like any other lovers. There are now fourteen baptized believers there and a free field for us to occupy.

On Saturday we went over the bay sixteen miles to visit the chief who accompanied us down. He belongs to Jack Head, but wants to settle where he now is, as he believes there is a better chance for his people to get a living there. There is more grass for cattle and plenty of fish. We were hospitably entertained at the chief's tent. As the wind was rising towards evening I was put in charge of two young Indians and sent home. We spread our blanket to the wind and I had my first sail in a canoe and that on a pretty rough sea. Mr. Prince remained and held service and returned through the night. The way is open for the gospel in that place. The chief is favorable to the work, and professes to be almost a Christian himself.

The sail boat we engaged to take us to where we could meet a boat or barge did not come when we expected it. We were about to embark in a canoe when it arrived. Our stuff was put on board. The provisions were pretty well spent. It is surprising how they go when you have no store to run to. That morning one was baptized. The Indians gathered on the shore to see us off. We knelt together on the beach and besought the Good Shepherd to take care of His flock. Then we set our sails to the breeze that had

been a gale earlier. No chart or compass on a dangerous lake amidst rocks and shoals. That night we tented on a little island 26 miles on our way. An awful storm raged. Next forenoon, while delayed, we replenished our supplies with a dozen couple of ducks. After dinner we set out again and soon found ourselves in the worst storm on the lake during the season. Seven of us in a flat river-boat, 19½ feet keel, on billows like mountains of foam. There was not another boat within fifty miles of our course. We sailed nearly forty miles before we rounded the dangerous "Cat Head." The rocks on that cape are honeycombed; wonderful arches and doorways are formed. In these the Indians once believed great serpents made their home. Towards night we entered a lonely bay, and when we got to our tents our thanksgivings were earnest and sincere. The Indians had carried their sturgeon net and after supper set it out and in the morning they had two great sturgeon, one measuring at guess seven feet in length. To this we added some game before we left. It may be supposed that we had now abundant supplies. We had shot about fifty ducks and some other fowl since we left Fairford, but the Indians are hearty not only in eating but in their hospitality. In some places they seem to have all things in common. They are always ready to help us along but expect at least to be fed. Nearly every place along where we pitched our tent amongst them there were some in such distress we could not refuse giving them something to eat. We had sometimes thought our sup-

plies for Bro. Prince on these trips were abundant, but the fact is they never saw him half way. He must be hospitable, as other ministers should be amongst the poor of their flock, and where they are nearly all poor the requirements are greater.

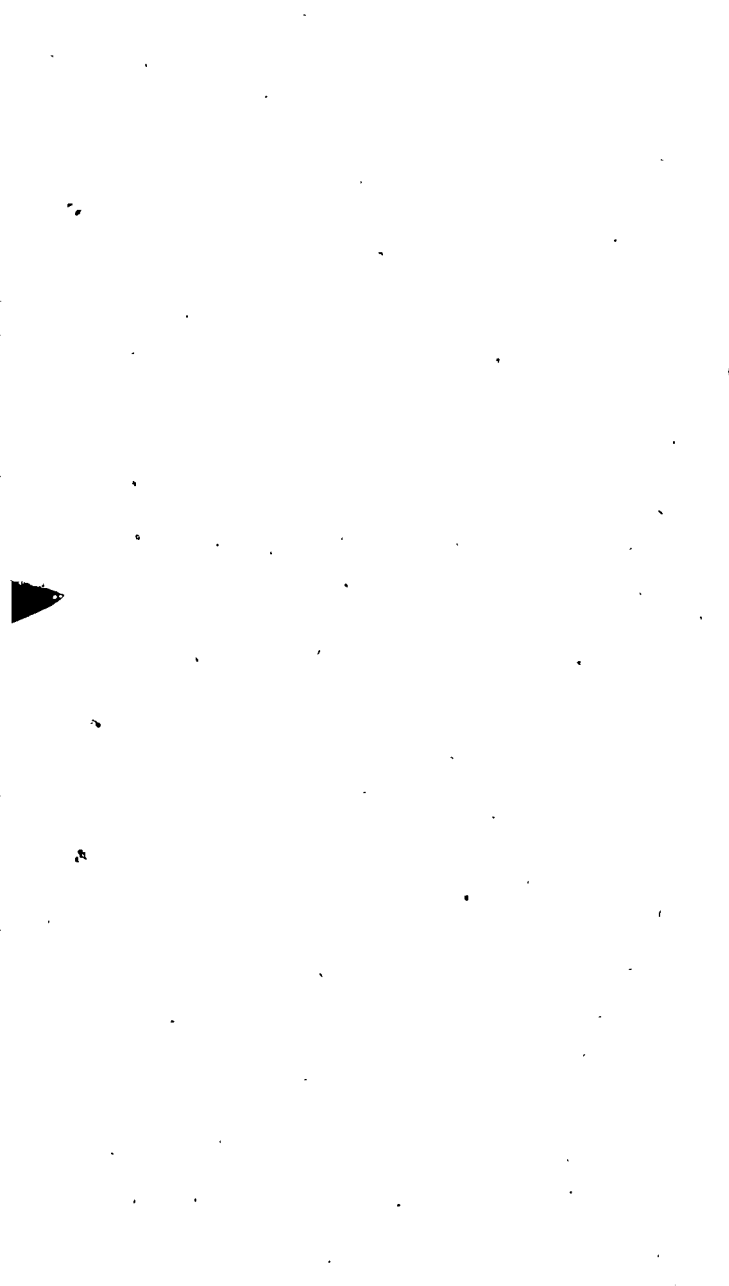
We have thirty miles yet before we reach a store or steamboat, but we are now sheltered by islands. We called at Jackhead. There are not many families there and they are talking of moving to where I spoke of visiting the chief. We have no people on this reservation. Mr. Prince says there are a few converted.

Another ride over boiling seas, in furious squalls. Were you scared? Yes. Two soldiers were once riding to a charge; one remarked to the other, "You look scared; you are as pale as death." "Yes," he replied, "if you were half as scared as I am, you would have turned back long ago." Late Saturday evening we reached Dog Head, where we expected to get supplies and meet a boat for home, but the store was closed and the goods removed, and we were told the boats had all gone in. The few Indians there were only visiting, and intended to leave in a day or two, and our boat must return, leaving us alone without a boat or supplies 120 miles from home. The Indians cheerfully helped us haul our boat. This would entitle them to some hospitality. They were "Blood Vein" and spoke a dialect of the Cree. Their reservation is on the east side of the lake. They are all heathen. There are several other heathen bands about the lakes. The leader



GETTING INDIANS TO EARLY MORNING SERVICE AT PORTAGE LA PRAIRIE  
To left Rev. Mr. Litch and Mr. Mellick





visited Mr. Prince's tent regularly at meal times and shared the wasting store of supplies. He gave the man a sturgeon's head also as a present, which he appreciated very much. He offered to assist us if our supplies ran out. Abundance of wild rice grows on his reservation.

Sunday morning Mr. Prince invited him to service at our tents. He gathered all his people and attended both morning and evening service. He expressed himself greatly pleased with the gospel and invited us to his reservation to tell his people about the new religion. In this way Mr. Prince reaches the people and scatters the gospel seed, that is again carried by them to distant parts where the harvest will be gathered by and by. We had such a good day we had quite forgotten our exile. The lake at this point is only about two miles wide and through these Narrows all the navigation passes. Here we must wait and hail the first homeward boat that would come. Sunday morning one went out, for whose return, in about a week, we expected we had to wait, but early Monday morning the keen eye of the Indian spied smoke away on the lake far north. I prided myself on my strength of vision, but the Indian's eye is a telescope compared with mine. Soon the smoke could be seen by us all. An unexpected ship was approaching. Like the Israelites, when the trumpet proclaimed throughout the camp that the cloud was moving, we rolled up our tents and made ready to start.

It was about three hours from the time the smoke

was first seen when the boat reached the strait. It was a tug towing a barge loaded with frozen whitefish and furs—\$60,000 worth of furs alone. The speed was not slackened when we pulled out to meet her, but we laid hold and stuck like leeches. The captain said he could not take us, as he had no license to carry passengers. At last he consented to take us as deck-hands. "All right," ~~he~~ said, as I helped my wife on board, "here is a deck-hand." The captain showed us great kindness; he gave us his own room and took us to dine with himself. He is a Dane, but can speak English. A large number of men are employed on these barges, amongst whom good literature could be distributed.

Lake Winnipeg is a wonderful body of water, dotted over with islands. One which we passed is twenty miles long and has a large Icelandic settlement on it. In a bay along this shore we anchor for the night, as there are no lighthouses and sailing is dangerous on account of rocky reefs. Next day we saw two ranges of poles with barrels turned up on them, "then the shipmen deemed they were drawing nigh to some country." These mark the entrance at the mouth of the Red River. About fifteen miles up is St. Peter's Reservation—the location of our Indian church and the home of our Brother Prince. A little farther up (seven miles) is the flourishing town of West Selkirk. We have a few Baptists there—English, Scandinavian and Icelandic. There we landed and next day took train for Winnipeg, making the circuit in exactly three weeks, twice as long as we fitted out for. During

this time we slept one night only in a house. We travelled 500 miles, of which 100 was by bark canoe and 100 in a sailboat.

Seldom has a white woman made this trip. At Mrs. Mellick's appearance in some places we visited the Indian children yelled in terror as if some wild animal had come amongst them, but their confidence was soon gained, and some candy and biscuit made them confidential friends.

Of the 30,000 (more or less) Indians in Manitoba and the Northwest, nearly 4,000 are on reservations around these great lakes. A good many of those are nominally Christian, but a considerable number—some whole bands—are yet heathen. We can do a great work for these people at comparatively little expense. The Lord is opening doors; prejudices are breaking down and the hearts of the Indians are opening to the gospel. The harvest is ripe and we are beginning to reap.

On this trip Mr. Prince baptized seventy-six Indians, a good many of whom were brought to the light through his work on former visits. We have now eighty-four baptized believers in the North and thirty-three at St. Peter's. There are a good many more who professed conversion whom we expect will be baptized later. This great ingathering rolls additional responsibility upon us and greatly increases the requirements of the work.

*A Second Missionary Trip Among the Indians.*

At Portage we found a large number of Indians encamped near the town who had come from various parts to work at the harvest. They were of different tribes, but nearly all heathen. It was difficult to get a large gathering of them for service. The meetings had to be held early, between 7 and 9 a.m., or late in the evening on their return from work. By going from tent to tent and meeting them at their camp fires and sharing their meals Mr. Prince reached a good many of them in a very personal and direct way. They received his simple gospel message very kindly and gave evidence of some interest in it; but they are heathen still, and the story will need to be repeated many times, as it had to be to ourselves before we received it and Jesus. We visited Long Plains reservation, about fifteen miles southwest of the town; this is where Mr. Davis labored most. There are about 300 Indians here and at Swan Lake, about thirty miles farther still. There are also 168 at Sandy Bay, on the west shore of Lake Manitoba; these are all heathen. The temple where they had the great "Sun Dance" early in the summer, is still standing, with all its furnishings, a witness to our neglect of the heathen at home.

We continued our tour to Westbourne. The Indians gather there from a great distance to work in the fields in harvest time, and with this in view we arranged our trip.

When we reached the place a whole village of

its stood before us. Here we found a large number of those we met in the north, amongst whom were many converts. It was largely for their sakes we had gone at that time and our joy was great to know they were all proving faithful. They received us with great heartiness. Mr. Prince made his home with them and commenced services.

Sunday was the great day. In the morning, while I was preaching at the church, Mr. Prince was at the encampment in the midst of a crowd of his people.

In the afternoon we joined in a grove by a river where the tent village was located. About 300 Indians and half-breeds, besides white people, gathered beneath the shade of the trees. The order was perfect; the service was deeply solemn; the people listened with great attention.

For hundreds of miles around that story will be carried by the multitude, who, like the multitude that was present on the day of Pentecost, heard in their own language the wonderful work of God.

At the close of this service the vast body of people gathered on the river's bank. As we looked upon them and the beautiful winding river we imagined we stood by the Jordan when the multitude gathered to be baptized of John.

At Mr. Prince's request I addressed the multitude on the subject of baptism. I simply read the word of God with few comments. The Indians make much of what the word of God says. In this they may teach white people a lesson, "What saith the Lord?" After

a short address in Indian by Mr. Prince, two bright converts were baptized. They were from the north, and make altogether seventy-eight baptized during our two trips. Others offered, but we advised them to wait and get a fuller knowledge of the truth. Great care is taken in receiving converts from amongst the Indians. The people of the town of Westbourne invited Mr. Prince to the town hall for evening service, and half the people desiring to enter could not find room. The news of these services had spread amongst nearly all the Indians of the Province. There is a general awakening in this work, which, while it seems to have come suddenly, has really been preceded by years of toil and prayer. God has opened the door and now calls us to enter it and lead the Indians out of heathenism, superstition and sin into salvation in Christ.

This closes my two-missionary tours amongst the Indians, in which I have had the most wonderful experiences in my ministry, and for the privilege of which I am unutterably grateful to God.

H. G. MELICK.

It was not until the next fall any successful effort was made to minister to these converts, and from what we know of similar revivals among white people it would not be surprising if many of them had gone back into sin or their former convictions, to which many inducements were given to draw them. But when a missionary was sent to them a year later he found the greater number of them still faithful to

their profession. Some had died rejoicing in salvation; some had forsaken the faith; a few had gone back into sin. Those faithful had continued service themselves and when, in 1896, Mr. Prince settled at Fairford as pastor of the flock, he soon gathered a good congregation. About this time Mr. John Sanderson was also sent to Fairford, where he and Mr. Prince worked together, and Mr. Albert Daffee, who for some time had been holding services at Little Saskatchewan, was then appointed a missionary of the Board. When Brother Daffee was converted he could not read, but he desired to give his fellow Indians the word of God, and learned to read for that purpose. He has proved himself a very faithful missionary. When he was converted he was in fairly good financial circumstances, possessing a herd of cattle, and made money trapping. When no one was found to take charge of the mission work in his locality he decided he should look after it, but to do so he had to forego hunting. This he did, and killed one after another of his cattle for support, until all were gone. When someone told him the people of Winnipeg would leave him to starve, he said, "I am not working for the people of Winnipeg. They do not know what I am doing. I am working for the Lord."

After Brother Prince moved back to St. Peter's, Brother John Sanderson, while working at his carpenter trade, carried on the work of the mission at Fairford, St. Martins and Sandy Bay. This he did voluntarily and without any remuneration from the



Board. He proved so faithful and efficient the Indian Committee decided to appoint him to the work. He was ordained in the First Church, Winnipeg, in 1897. Those taking part in the service were Reverends A. J. Vining, J. A. Gordon (then of St. John, N.B.), and W. C. Vincent. The committee appointed to examine him reported: "We find the brother well versed in God's word and taught of the Holy Spirit." Brother Sanderson has had such a chequered life and long and wide experience that some account of him should find a place in the records of our Indian mission. Such an account will throw further light on the conditions of life in the West in its wild days and show the influence of our mission work.

Rev. J. S. Clark, our missionary at Fairford, with whom Brother Sanderson has been associated, recently gave a brief account of his faithful co-laborer which I insert here, certain it will not fail to interest and instruct the reader.

"Born on the shores of the Great Slave Lake some sixty-five years ago, of Scotch-Cree extraction, John Sanderson first learned to speak the French language—the tongue of the "Coureurs du Bois," which once reigned supreme along all the waterways between here and Montreal. His father was at that time a trader in the employ of the Hudson's Bay Company, and his mother was a slave.

While still a growing lad he came south to the south end of Lake Manitoba and, attending an English school at Totogan, learned with difficulty to read and

write in his first new language. Here also he became noted for his fighting powers, for being alone and of a "foreign" language, and still more unusual manners, his road was by no means smooth. While yet a boy he often accompanied his parents and uncles on buffalo hunts upon the prairie; and he still remembers having seen his mother lashed over the bare back by an uncle on horseback who was sent out by the men to round up the women and children after a camp-site had been chosen.

He has many a story to tell of the old days, and of the skill of his grandfather on his mother's side, as he loaded from powderhorn and mouth only (carrying in his mouth six rounds of ball), firing and dropping his string of animals less than two hundred yards apart, whilst the pony plunged in that mad race amongst a heaving sea of buffalo.

In his young manhood John traded in British Columbia for the great H. B. C., as his father had done before him; he knew the passes well, and guided his pack ponies through many a slippery ford, visiting the spot where the city of Vancouver now stands when it was a mere hamlet. He was a reckless, Godless man, farseeing and full of energy, and rough as his fellows. He married a white woman and tried to make a home near Westbourne, but she proved untrue to him, and the money which he made in bridge-building, house hauling and every other enterprise was as quickly wasted as earned; for many years. He was foreman for the Siftons in their tie camps for Peter McArthur;

both at logging-camp and sawmill, and many a time steered his old, flat-bottomed, side-wheeled boat, until the Indians knew him as "Steamboat man," one winter when the boat was frozen in at the north end of Lake Manitoba and he remained on board to trade and guard. The lumber for the first evangelical church built in Winnipeg (by the Methodists) was whipsawed by John Sanderson and his son north of Portage la Prairie and hauled in along Portage trail by oxen; John Sanderson also helped James H. Ashdown, the millionaire mayor of Winnipeg, to raft logs down the Assiniboine, with which they built the first log-shack that Mr. Ashdown owned. The mission house at Fairford, the three chapels at Fairford, St. Martins and Little Saskatchewan are all his work; and they are well built, too, as log houses go.

It was while at Little Saskatchewan, when working for a fishing company, that the gospel message first appealed to Mr. Sanderson; he was struck by the forcible preaching of John Passage, one of our Baptist Indians; and a little later our Brother Ex-Chief Henry Prince was used to lead him into the full gospel light and to rejoice in Christ's salvation.

Mr. Sanderson now tried to undo as far as lay in his power, the evils of his former way of living. Hearing that his wife was ill he came down the lake and waited upon her until her death; and had the joy of seeing her go home to his and her Saviour; he then returned to Fairford and married Emily Anderson, a Cree woman, and, gathering her children and his, they

tried to have a home; he held prayer-meetings both on Sundays and week-nights, and found pleasure in explaining the scriptures both in Cree and Ojibway (Ojibwe), as well as English, to all who came.

Finding him out, our Indian Board encouraged him by sending him a small salary, and, later on, the writer was sent to be an associate worker with him on the three reserves of Fairford, "Sandy Bay" and Lake St. Martin; we also visit the little settlement of Indians at the mouth of the Little Saskatchewan where Albert Daffee, an Indian brother, regularly preaches the good old gospel message; and we opened up English work at Gypsumville and the Back Camp. Since my going to Fairford Mr. Sanderson's wife Emily died, and a year afterwards he was married to her sister Elizabeth, who is proving a true wife to him today. This sketch does not pretend to be a complete biography, as he is still making history, and I hope to have the pleasure of working with him for many years yet preaching the gospel with hand as well as lip."

In 1899, Rev. A. J. Vining, then superintendent of missions in the West, and Rev. John McNeill, then pastor of the First Baptist Church, Winnipeg, made a trip north to see the missions. Two converts were baptized during their visit and another had been recently converted. They gave an encouraging report.

In August, 1904, Rev. and Mrs. J. S. Clark were added to the staff of Indian missionaries. He was appointed to take charge of the work on these northern reservations, with headquarters at Fairford, having

John Sanderson and Albert Daffee as assistants. Mr. Clark set himself diligently to putting the work in order and learning the language, which he is mastering. In this, as in his completion of the Micmac dictionary, left incomplete by Dr. S. T. Rand, he shows his splendid linguistic ability. He has recently completed a full medical course, which will fit him yet more fully for his work. Much has been done since he took charge of the field. A chapel has been completed and a week-day school opened, and the gospel expounded and spread far and wide. English work has also been opened at Gypsumville and the Back Camp. The services there are conducted in English. Very efficient assistance has been given at these places by Miss Sarah Denton, who taught a week-day and also a Sunday school and made a splendid impression upon the community by her consecrated life and deeds. During her two years there she was the only white woman north of Lake Manitoba.

The cause in these northern parts is full of promise, but the needs are great and many. All the field is white unto the harvest.

"The reapers are few and the work is great,  
And much will be lost if the harvest wait."

At the convention of July, 1906, the Indian work was transferred from the Indian Committee to the department of non-English missions, of which Rev. D. B. Harkness, M.A., was superintendent. This transfer put the Indian work under the management of the General Board. The Woman's Missionary Society con-

tinue to raise the funds for its support and otherwise assist in carrying on the mission

There are two very important questions that frequently are asked, which I wish to help to answer before closing: What is the prospect for our Indian missions? What is to be the future of the Indian race?

For my own and the reader's convenience I will put each in a short chapter by itself.

## CHAPTER XIV.

### WHAT IS THE PROSPECT FOR OUR INDIAN MISSION?

Is it not a hopeless undertaking to endeavor to evangelize the Indian people and raise them to a proper state of Christian life and character? Does the history of past efforts give assurance that such a task can be accomplished? Are they not at best a dying race, upon whom our time and money would be wasted in mission endeavor? Many Christian people have said "yes" to these questions and many have said "no." Some light may be thrown on the way to their true answer by a prayerful consideration of a few facts, some of which have already been stated in other chapters.

A few illustrations may help us to the proper frame of mind in discussing the subject.

When Moffatt went to Africa he was once entertained by a wealthy Boer, at whose farm he halted. At prayer time Moffatt asked that the Hottentott servants be allowed to come to prayer, at which his host twitted him: "Have you come to preach to Hottentotts? Go to the mountains and preach to baboons; or I will call my dogs—you might preach to them." Moffatt selected the portion of scripture relating the story of the Syrophœnician woman, and took for the

text: "Truth, Lord: yet the dogs eat of the crumbs that fall from their master's table." The farmer asked Moffatt afterwards: "Who hardened your hammer to deal my head such a blow as that?" He never afterwards objected to preaching to Hottentotts.

We have often seen Mary's statement enacted: "The hungry hath he filled with good things; and the rich hath he sent empty away."

The derision and disdain heaped upon Carey and other early missionaries are recalled now with somewhat of a boastful pride that we have so much higher idea of missions and the Lord's command than those who sneered at them. While we deride their narrowness and pity their ignorance and lack of human sympathy, we must be careful not to repeat their error and put ourselves on record to be held up to future generations as those are now who objected to missions to people inferior to the Indians of our country. Our argument for missions is not founded primarily on their success or their possibility. Carey and many others labored for years without a convert, but that did not offset their reasons for the effort. The soul's experience of Christ, the world's evident need of Christ and the command of Christ are the primary motives in missions. Yet the past has abundantly proven the possibility and practicability of bringing the heathen Indian to Christ, and it is our joy that we have had some part in the work. Besides those thousands belonging to our church and others in the United States and Canada who are truly saved and



many of whom are bright, useful Christians, a great number have gone to their everlasting abode rejoicing in Christ; and they will be joined by thousands more, many of whom we can have the privilege of leading into the way there. That is a prospect worthy of our patient labor. The future is as bright as the promises of God.

Of course, the work has its difficulties—difficulties and discouragements that will test the strongest faith. When we look at a heathen or other unsaved Indian we are presented with a challenge to the gospel, to our faith and our profession. Shall we meet it?

An excuse for neglecting the Indians is that they are a dying race. Even if the Indians as a race are dying out, many generations of the white race will have passed away before the Indian race is gone. Suppose they are a dying race. Is not that a reason we should endeavor to save them *now*. We want to evangelize the heathen in this generation, not simply for the good of future generations, but for their own sake and the Lord's. This generation must be saved while it lives, or never. And the time is short. There is no Indian church in New England today as a direct monument to either John Elliot or Roger Williams, but there are white-souled worshippers before the throne in heaven and notes in the song of the redeemed that would not be there but for the life of self-sacrifice of those devoted men.

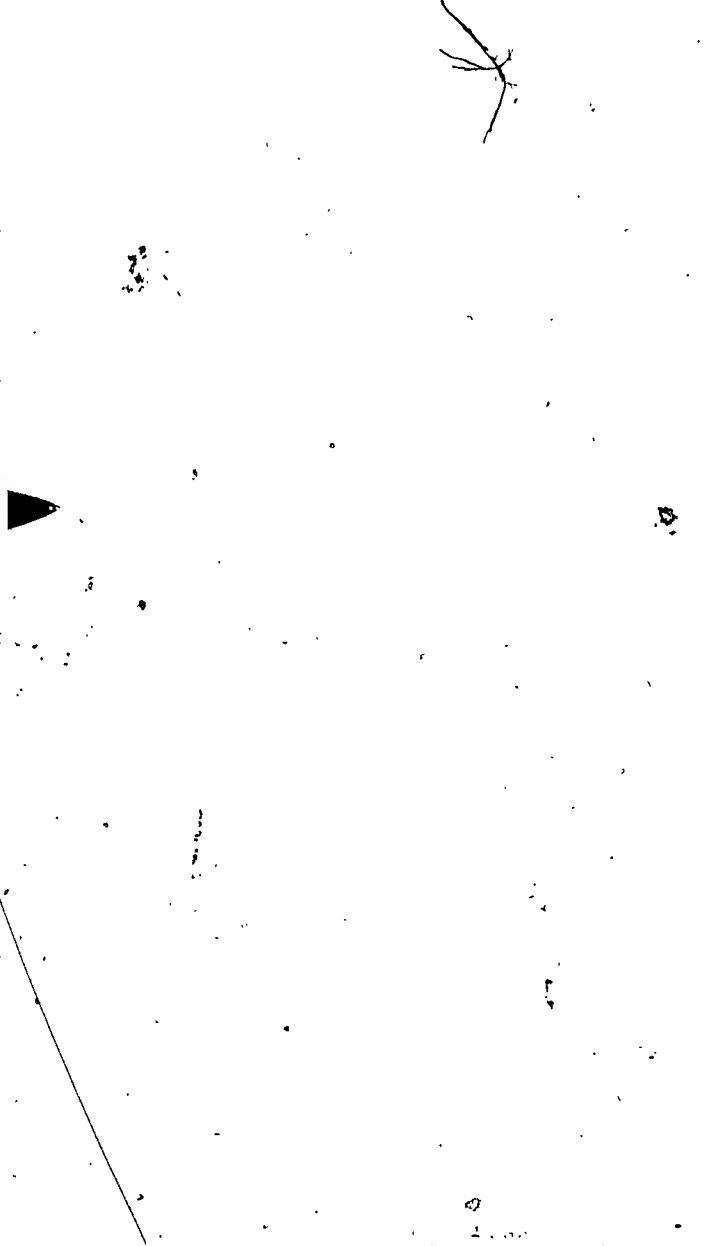
Soon the story of our lives will have been told, the record ended. Let us make that record bright by earn-

REV. ALEXANDER STEWART



REV. ALEXANDER GRANT





est efforts for those so helpless and so wronged and whose only hope of eternal life lies so largely in our hands. "From our upbringing in an atmosphere which Christ's words have filled with heavenly music we cannot fully know the nameless feeling which comes into these souls when in the silence and darkness of their moral wilderness tidings of Jesus breaks upon their ear and they awake to conscious love for Him and feel His pardoning grace." Great is their joy, and great is the joy of those who lead them to the Saviour.

"Where are the reapers, and who will come and share in the glory of the harvest home?" The prospect is full of incentive and encouragement for service that will be blessed in bringing multitudes of these people into fellowship with Christ and Christian service. The wonderful changes wrought in the Indians by the gospel are enough to encourage missionaries to press on in the work. The brief accounts I have given of the triumphs of the gospel amongst these people is abundant encouragement that every tribe can be won to Christ. Now that education is making progress amongst them and many of their own race are becoming preachers and teachers we may expect mission work to make more rapid and permanent progress. But it needs much prayer and earnest effort to reach the goal.

---

## CHAPTER XV.

### WHAT IS TO BE THE FUTURE OF THE INDIAN RACE ?

That is a difficult question to answer, as the correct answer depends upon a knowledge of the course governments and Christian societies will take in dealing with them, so that this links itself with the preceding chapter.

In the Manitoba Free Press of July 8th, 1908, a writer, who gives only his initials, makes the following statement in an article written on the successful work done by the Industrial School, of Elkhorn, Manitoba:

"As a ward of the nation the government is legally bound to provide for the Indian by some means. The question, therefore, narrows itself to whether such aid shall be a pauper's alms, or such judicious assistance as will enable the red man to become a self-sustaining, self-respecting Canadian citizen.

Many well-meaning people sincerely believe the Indian incapable of assimilating our civilization, and maintain that the best kindness would be to leave him alone to shift in his own way. If this proposal included the withdrawal of the white man from the land and its restoration to the ancient owners, such an argu-

ment, however fallacious, would be at least consistent; but to deprive him of his ancient domains and then turn him adrift is sheer piracy.

Even some of our most enlightened citizens who can perceive the glory and patriotism of welcoming to our shores the poor and oppressed of every land, and reaching a helping hand to lift them to a higher plane of life, are lukewarm when it is proposed to extend the same aid to the heir of these broad ancestral estates. This apathy is due, in part, to the indifferent results often obtained in reserve schools, where civilizing influences are nullified by environment, the dead weight of tradition, and by the indifference or hostility of the parents. In such schools the absurdly inadequate salaries cannot secure the services of competent instructors, and such schools appear foreordained to failure."

Assuming that governments and Christian societies will earnestly endeavor to do the best they can, the future of the Indian race will be long upon the earth, and increasingly happy and good. They will finally blend with the other peoples and be lost sight of as a race in the general amalgamation of races that are being fused into one mass on this continent.

The consideration of a few facts will help us in forecasting the future and in forming opinions regarding what is to be.

Much progress has been made in the civilization and evangelization of the Indians. Many of them are removed a long distance from savagery and many of

them are noble, Christian citizens. Since they have made such good progress under the great and many disadvantages they have had, we may expect great and rapid progress in the future under proper conditions. Disraeli was once twitted, in the British parliament by an Englishman, because he was a Jew. He retorted by saying: "When your ancestors were savages on a lonely island, mine were priests in the Temple." Not long since, our ancestors were little above savages, and some among us bear signs of that fact yet. But we have moved a long distance from savagery. It is not seriously denied that the Indian has had a poor chance to rise to high and noble ideals of life and character. The records of the past dealings of civilized peoples with the Indians tell fearful tales of "man's inhumanity to man." These foul blots should be erased as far as possible by our present and future conduct towards those who survive, and their descendants.

"Does Canada treat her Indians better than the United States treat theirs?" This question was answered not long since by Mr. J. O. Brant-Sero, otherwise known as Ojigatekah, a full-blooded Mohawk Canadian Indian. Mr. Brant-Sero has a fine education, and lectured recently to the British Association at Glasgow, Scotland, by special request, on the "Manners and Customs of the Mohawk Tribes of Canada." He said in reply to the above question: "Well, Canada partly does and she partly does not.

The United States is proud of its association with the Indian tribes, but Canada scarcely so. From

the point of general treatment there is not much to choose between either country."

While our Canadian government have striven to do well for the Indians, and in many respects have been generous, there is much room for improvement in their methods, and our best assistance should be given them in shaping their course. It is easy to criticize their failures but not so easy to take their place and do better. If the people generally will take a sympathetic interest in the matter and say what they think they will greatly help in shaping more perfect policies for the welfare of our Indian people. Speaking particularly of Western Canada, the present methods of dealing with the Indians seems plainly in need of improvement in several respects. The existing reservation arrangements, by which a kind of tribal communism is maintained, with an annual treaty allowance, works to the disadvantage of the Indians in rising to independence and moral life. Such segregation, without effective tribal government and with laxness in the enforcement of civil laws, together with the corrupting influence of wicked white people, is moral death to the Indians. One of the most pressing necessities in the uplifting of the Indian population today is that those who go amongst them either as missionaries, teachers, government officials or traders, be people of integrity and virtue. There are many of our leading men who believe the "treaty" system is a hindrance to the progress of the Indians towards independence and self-



support. The amount paid them (\$5.00 a year for each one, except the chief and councillors) is not enough to support them, and yet it is enough to keep alive a pauper spirit and encourage idleness.

Indian Commissioner Leupp, of the United States Department of Indian Affairs, is reported to have said not long ago, in advocating a policy for organizing the Indians into companies for the fuller management of their own affairs: "Every reasonable method that will develop the self-reliance, self-respect and enterprise of the Indian should be adopted. It is possible to do too much for people, to their lasting injury. Perhaps we are doing too much for the Indian of the kind of work he should be doing for himself. He can be taught self-reliance by an intelligent system of probation, granting him increased responsibility as he shows increasing capability and determination to succeed."

The easy access the Indians, throughout the country generally, have to intoxicating liquors is probably the most indefensible weakness or neglect in the conduct of Indian affairs. The liquor traffic is a curse to the Indian and is a positive disgrace to our country. It tramples upon law and commits its foulest crimes before our eyes, without any effective restraint. While the law forbids selling liquor to treaty Indians, they have access to it as easy as any others, and the debauchery this causes is appalling; and our governments have given no effective remedy for this open sore, while it is certainly within their power to do so, and no amount of argument can shield them from the

blame and the shame of such inaction. These are matters that are clear, and plain, whatever uncertainty there may be at other points in the management of our Indian affairs.

If reference is made to the government reports of Indian affairs it will be seen that very general reference is made to the havoc the liquor traffic is making on these people. The agents see this terrible work going on. Many of them lament it, but they seem to have no power to stop it. The amendment to the "Scott Act" prohibits liquor from being taken into towns or counties where the Act is in force. Since the governments can do that, they can surely enact a law prohibiting it effectively from being taken within easy reach of Indian reservations. And they will not surely admit they have no power to enact and *enforce* such a law. Liquor should not be allowed within at least twenty-five miles of an Indian reservation. Better remove the Indians far back, which we seem to have power to do, than leave them within easy reach of liquor, where their ruin is wrought in spite of all missionary efforts to save them. In the few places where liquor is removed from them, the agents of the government report: "Liquor is removed from them, and there is little to complain of in respect of their morality."

Dr. F. C. McConnell said at the B.Y.P.U.A. convention, held at Cleveland, July, 1908: "The prohibition movement in the South means more to the negro than when Abraham Lincoln made proclamation of

emancipation." Slavery was bad, but the liquor traffic is far worse. Actual prohibition of liquor would mean more to the Indians of our country than any other benefit our governments can confer upon them. For no matter how they are educated and otherwise helped, the evils of intoxicating liquor will overbalance all the good and ruin them for time and eternity. If this evil is allowed to continue as it is the outlook for the Indians is dark.

Besides the enactment and enforcement of effective liquor laws, the laws respecting chastity and marriage should be better framed and enforced.

If the reservation plan is to be continued and adequate provision made for the prosperity of the Indians, they should be under better supervision. Each reservation should have proper schools under the direction of the government, as other government schools are. The common or day schools, controlled by various religious bodies and supported by the State, have given very meagre returns for the money expended. While they have done something, they have not done what should have been done for the education of these people, and consequently the vast mass of them are without education. Indian children are about as bright to learn as white children and where they have the same advantages advance about as rapidly. The principle upon which these—as all other church and state schools—are organized, is wrong. A church or denominational school supported by the State does injustice to the people, except it may be the fraction

controlling the school and receiving the money, and it is not good even for them. It could hardly be expected that Indians, any more than white people, would care to send their children to schools where religion that they did not accept was taught.

Each reservation should have an industrial school, well equipped and efficiently conducted by the government. There are at present fifty-five boarding schools and twenty-two industrial schools throughout the Dominion of Canada. Only three of those are undenominational; about half of them are Roman Catholic; the Salvation Army has one, and the Methodists, Presbyterians and Episcopalians the remainder. The Baptists have none, as they do not accept money from the State for their educational work. There are 226 common, or day schools, only 42 of these are undenominational or government schools. At the rate of expenditure stated in the last report these industrial boarding and day schools cost about \$429,188.36 a year for their support. All these schools supported by the State should be under State management. Where denominations desire schools for their own purposes they should support them themselves. Some of these schools have done good work. The maintenance of good schools by the government within reach of all the Indians would be a wiser expenditure of money than the present arrangement of supporting denominational schools and making cash payments to the Indians.

Some system should be devised by which they

might hold their land as individual possessions, in place of in common, as soon as they gave evidence of capability to take care of it. It would increase their interest in industry and agriculture and the establishment of permanent homes. And the Indians, as well as others, must be taught to establish proper homes. Homes are one of the greatest needs of the Indians. These reforms will not christianize the Indians. It is the duty of the government to protect them, give them facilities for education and otherwise assist them to rise to useful citizenship.

It is the duty of Christians to lead them to Christ and help them to be useful, happy Christians; and no tribe should be left without the gospel. This is a wide and inviting field for missionary endeavor, and those who enter it will have their reward. Missionaries have many advantages now the pioneers did not know. Many of the people have become Christians, and many of their own race are preachers and teachers. Most of the civilized tribes can speak the English language. Coming into contact with white people in business and with the missionaries and schools has given them some knowledge of civilization and religion. In many places their native language is giving way to English. The English language itself is a civilizing agency of mighty potency. The native who learns to speak it soon drops his habits of barbarism and assumes the dress and bearing of the civilized. Many of them all over the continent are taking their places alongside the white man in trades and indus-

tries, and many are noble Christians. These will be an agency in reaching and raising the tribes yet uncivilized. It was the writer's privilege to be table mate at McMaster with a Tuscarora Indian who was studying for the ministry.

Miss Isabella Crawford, to whose splendid work among the Indians in the United States I have already referred, wrote me in reply to inquiries on the subject of this chapter. I insert some extracts from her letter, as I am sure they will be read with interest. In addition to her scholarly ability and sympathetic interest, she speaks from large experience and keen observation. She says:

"Commissioner Leupp advocates a mixing of Indians with the white race. But why do we want them to be like white people? I spoke recently in an Indian church near Niagara, where a mixed band met me. There were graduates from Toronto, Princeton and Rochester in the congregation. The Sunday school was splendidly manned by men who were almost white. I was compelled to see a side of the Indian question I had never seen before. The white children of Indian mothers are destined to grow up as Indians. I believe the Indian as an Indian is naturally a better brand than the white. He has had no chance to develop or elevate himself through opportunities, and so has remained undeveloped. If the Indian has sunk down since the white man came here, it is because we have put a stopper on his learning anything from us because of our insatiable greed."

"That the whole Indian population has not become perfect demons is evidence of their greatness. The great Indian warriors with whose names we are familiar struck out boldly for liberty, righteousness and truth. They were men of ability, discernment and power. There are Indian Washingtons and Lincolns lying beneath the sod who were murdered in cold blood by men of superior birth!"

With reference to day schools or primary education, she believes the government should make ample provision for such schools and have them under its management.

"Then let us have industrial schools on the reservations, and teach various industries. . . . Then put the scholars in the way of earning something that will help them to keep up what they have already learned. Give them something to do and they will do it. We can create markets for everything they can turn out. Educate them in commercial lines and help them start in business. I began with quilt-patching: created a market, and built a \$1,000 building in three years. It is necessary that the children should go to boarding schools that they may learn all sorts of things that they can never learn anywhere else. While the children are at boarding school women missionaries should be at work in the camps getting the homes ready for the homecoming. I am a strong believer in women missionaries among the Indians. I have no doubt whatever that the Indians could be retained as Indians and developed into magnificent people if only

the government and church stuck to their work and not both try to do the same work."

Many prominent families throughout the continent have Indian blood in their veins. There is already a large mixed blood element in this western country, amongst whom are many clever and noble people. Of our own denomination our faithful missionary, John Sanderson and others are noble specimens of this native and foreign blend in Western Canada.

In their intercourse with the Indians, the Spanish government educated the sons of princes and chiefs and gave them rank as Spanish nobles, and now distinguished families boast their descent from Mexican and Peruvian monarchs. Of those who governed Mexico under the King of Spain many bore the name of Montezuma. The lower orders assimilated with the Spanish and were admitted to the same civil rights. A great mass of the people in what was Spanish America are of Indian origin. Our missionaries in Bolivia are carrying the gospel to many of those Indian-Spanish people. It is impossible to give statistics of the exact Indian and white and mixed population in those countries. Juarez, a president of Mexico, and many of the presidents of Central America, were pure Indians. Many Indians hold important positions in various callings of life in the United States. The new state of Oklahoma is represented in Congress by a clever man who boasts of his Indian blood. Some of them are wealthy. President Roosevelt appointed Dr. Charles A. Eastman, a Sioux In-



dian, to rename some families of his tribe, and his ability is seen in the skill with which he performed the difficult task of making the names acceptable to the persons and civilized society at the same time. "Bobtailed Coyote" he renamed Robert T. Wolf. A woman's name, which in English meant "She-who-has-a-beautiful-house," became Mrs. Goodhouse.

Even if we accept statements that they are decreasing in numbers as a race, we must not consider they are ceasing to be, or "dying out." An examination of facts will show they are blending into the general make-up of our national life and so are beginning to live in another form. They are losing their race identity, just as other nationalities are, and becoming an element in the new race. On reservations or districts adjacent to white settlements those of pure Indian blood are becoming scarcer. They are mixing by legal marriage or illegal intercourse with the white people and in the years to come they will be mixed beyond discernment in the amalgum that is being fused into one race in our national melting pot.

Now, if we are true to our Lord and the trust he has committed to us, the future of the Indians of our country, so full of possibilities and promise, will be noble and happy, and they will be our joy and crown. In days to come, and after much refining of both elements, we will blend into one family as at the beginning, and our voices will blend in songs of praises to the Redeemer, world without end.

